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A

SURE GUIDE FOR ALL YOUTH.

CONSISTING OF THREE PARTS:

I. Seven Gradations of Spelling and Reading.

II. Of the Creation, Fall of Man, and his Recovery.

III. Miſcellaneous; uſeful and good both for Maſter and Scholar.

Abſtracted entirely from the holy Scriptures of the Old and New Teſtaments.

BY EDWARD DEARLE,
SCHOOLMASTER, GOLDEN-LANE.

I have ſeen an End of all Perfection, but thy Commandment is exceeding broad. PSALMS.

He that teacheth, on teaching. ROMANS.

Come, ye Children, and hearken unto me, I will teach you the Fear of the LORD. PSALMS.

I will teach you the good and the right Way; only fear the LORD, and ſerve him in Truth, with all your Hearts. 1 SAMUEL.

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MVSEVM
BRITAN
NICVM

THE PREFACE.

I WILL not affirm, with a certain author, "It is better to be unborn than untaught," unleſs he meant to apply it to the new birth; then indeed it is better to be not born, if not born again, according to infallible teſtimony; "It were better for that man if he had never been born." But ſure I am, by the experiment of many, without the leaſt unjuſt reflection, that there is but little difference between ſome children and animals of another ſpecies, until much pains has been taken with them, by all manner of uſeful inſtruction.

The right education of youth is a buſineſs of ſo great importance, that the Divine Providence ſucceeds and encourages thoſe who are properly called thereto, and have an honeſt aim to promote God's glory, and the real benefit of all that are committed to their care.

With this view, and encouraged by the Divine bleſſing for theſe thirteen years laſt paſt, I have now formed this Abſtract from the holy Scriptures, admitting no other author whatſoever (though having uſed moſt approved authors extant) from henceforward but this and the Bible for moral teaching.

My deſign in printing this little book is purely the Divine glory primarily, and ultimately with no other end or motive whatever; no witneſs can be adduced for this aſſertion but God and conſcience: yet

will labour in every part of my conduct to commend myſelf (not to any man's fancy, but) to every man's conſcience in the ſight of God.

The plan adopted is for the younger part of the ſcholars, eſpecially at their entrance, and for the uſe of all, until they paſs from the Abſtract to the Divine Original, the holy Bible; here intending to ſtop; ſtedfaſtly purpoſing (as was ſaid) to teach no other morality, though not ſuperciliouſly treating any thing conſonant therewith; yet declaring, of all the moral ethics in the world beſides (in compariſon herewith) as Inſpiration ſays of idolaters, "confounded be they all," that vie with, or oppoſe theſe: "As for his judgments, they have not known them," Pſal. cxlvii. laſt verſe.—They are dead: theſe have the Divine promiſe of the Spirit of life to make them effectual to life eternal.

Indeed an attempt of this kind that induced the Author was the unhappy and uſeleſs commixture of things in many books, with which very probably the pupils, moſt of them, were never acquainted, nor had time to acquire with their other branches of learning: beſides, ſome were in ſome matters heterodox and unſound: only to cite one inſtance, and that from an ingenious and favourite author of his, who cannot help thinking he neglected to reviſe and reconſider the ſentence before it went to the preſs: viz. "Children are ſuch as their inſtitution. Infancy is led altogether by imitation. It hath neither words nor actions but what are infuſed by others. If it have good or ill language, it is borrowed, and the ſhame or thanks are only due to them that lent them *." This unhappily claſhes with the ninth Article of the Church of England; but more eſpecially with that poſitive declaration of holy writ: "Fooliſhneſs is bound in the heart of a child:" beautifully elucidated by the ingenious Mr. Hervey;

* Mr. Dilworth's New Guide, p. 127.

"twined

"twined like the ivy, rooted like the oak." Nevertheleſs, much ſhame is due, together with an enormous load of guilt, to thoſe who corrupt or miſguide any youth whatſoever.

Having determined with myſelf that this performance ſhould not be either heterodox or heterogeneous, have therefore quoted no human author: the Author is Divine: have begun and proceeded ſtep by ſtep unto ſeven gradations, by which regular proceſſion is anticipated the pleaſing proſpect of facilitating and perfecting ſcholars in the good work of reading and ſpelling. Have alſo cauſed the ſpelling to precede the reading, purpoſing to haſten as much as poſſible the young learner; and ſhall avoid that univerſal and (methinks) unprofitable mode, a train of letters thus uſed: "ba, be, bi, bo, bu; ca, ce, ci, co, cu; cy, &c." which, like the alphabet regularly and formally taught, children ſoon ſay by rote, and not with judgment, if not dogged oft by them, and croſſed. Then after the alphabet and double letters are well underſtood, ſhall proceed to words of one ſignificant ſyllable, to prepare their notions of the ſound of words and names.

I cannot paſs on without making here an obſervation concerning letters and words, truly believing the knowledge of them was given to men by God himſelf, and firſt to Moſes, and that the finger of God wrote the Decalogue. This ſeems one confirming proof, among many, of the authenticity of the holy Scriptures. It is a pretty note of a learned Gentleman on this ſubject: "'Tis a thing offers itſelf very fairly to our belief (ſays he), that God himſelf, when he gave the Ten Commandments, written by his own finger, to Moſes, introduced the firſt alphabet, and that letters themſelves and thoſe divine precepts are of an equal date *."

As to accent and pronunciation, very little need

* Sir Charles Wolſeley, Bart.

be ſaid till the ſcholar makes a conſiderable advance, and a maturity of judgment enables him to form a proper idea thereof; we'll rather go on to forward the youth in proper ſpelling, preparatory to his reading well; and ſhall be very careful in the proper diviſion of ſyllables; approving, as much as words will poſſibly admit, an equality of diviſion, according to Mr. Fenning's mode; rather to divide Maſter thus; Maſter, not Ma-ſter, &c. would alſo avoid uſing a ſingle letter by itſelf, but on good neceſſity, which is often requiſite in the beginning, middle, and end of words. For inſtance, A-bel, a-ny, de-i-ty, a-po-plex-y, &c. but cannot admit of that mode which ſome few make uſe of, viz. of words of three ſyllables, turning them into two; as in partial, gracious, noxious, &c. This may ſerve on proper occaſions for contractions in poetry, but methinks a falſe and ineligible mode in ſchool buſineſs; therefore, in ſtead of par-tial, gra-cious, &c. ſhall always teach thus, par-ti-al, gra-ci-ous, &c.

Theſe and ſuch like injudicious methods have been complained of by ſome pious and learned teachers; and what have been unhappily found in ſome put under my care, a jumbling all the ſyllables together, not having the leaſt notion of a word of two or three ſyllables, with whom very much pains muſt be taken to bring back to a right and good way. I have ſeen alſo in certain ſpelling books thoſe improper diviſions, a-brupt, gi-blets, hi-gler, &c. but would think they are rather erratas.

How many attain that truly amiable art of writing a good hand, and are very unſkilful in ſpelling, that neither themſelves nor others can well gueſs at the meaning couched under ſuch a jumble of letters put for words, that they, as Mr. Dilworth ſays, ſpell neither according to cuſtom, ſound, nor derivation? hence, it is humbly preſumed, will appear the uſe and propriety of this manner in the following ſheets, by gradation, and not taught to take ſuch long ſtrides

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as reach from two ſyllables to five or ſix at once. I am ſo long and particular on this head, becauſe of its great uſe and neceſſity, judging it the baſis of common learning; agreeing with Dr. Gibbons, in his Addreſs to parents on the education of their children: "What is a fine hand (writing) if it be joined with falſe ſpelling, but an ornament thrown away, or that rather ſerves to make the nonſenſe more noticed and diſguſtful."

I will now juſt offer a thought on Engliſh Grammar. For my own part, though I think the learner may attain to a tolerable degree of judgment, ſo as to ſpeak and write with acceptableneſs, yet cannot think that any can arrive to ſuch a perfection of propriety and elegance as thoſe who learn the Latin language; herein giving ſuch pre-eminence to this noble tongue as a Biſhop of Armagh, who recommended it for girls as well as boys to learn; yet knowing that few of the common poor youth can be favoured herewith, becauſe of the expence and want of time. It is very needful for ſuch who cannot make ſufficient ſtay, to teach them a little of their own mother tongue grammatically; have therefore fixed on Mr. Fenning's Engliſh Grammar as the beſt for that purpoſe.

When the pupil has gone through the ſpelling belonging to this book, he ſhall be put into the ſpelling Dictionary of the Rev. Mr. Entick, judging that to be the beſt of its ſize and kind now extant, and which with the Engliſh Grammar together will well comport.

Now when the learner is pretty well advanced in good ſpelling, reading, and grammar, he may be reaſonably expected (and not before) to mind his ſtops; for till he arrives at ſome tolerable maturity of judgment, and the grammatical ſenſe of things, it is in vain to expect this. And as to the true and exact pronunciation of many words, men of equal abilities differ ſo much therein, as is evident to thoſe

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who have but a few times attended the bar or the pulpit, that we muſt not make a man (much leſs a boy) an offender for a word.

As to the nature and ſubject of the following performance, it agrees, beyond all contradiction, with the title-page: but the manner in which it is ſet forth is referred to the ingenious and well-diſpoſed, from whom is expected candour, mixed with righteous judgment, in the peruſal of the whole work.

It is not pretended here to begin and purſue a thread of diſcourſe, nor is ever expected in theſe kind of performances.

The firſt ſeven gradations conſiſt of detached parts, yet have endeavoured to avoid too great abruptneſs, making them as ſententious and as concluſive as I could; and have gathered ſome little portion out of every ſacred canonical book.

After thoſe gradations, I have aimed to be a little ſyſtematical, beginning at Geneſis with man's creation, after God had created all other creatures for him: alſo deſcribing his original righteouſneſs—his fall—the divine mercy in the immediate promiſe of the Second Adam, the Lord from heaven—the evil effects of the fall whilſt on earth, though the curſe is taken out by Chriſt for the righteous—the ſacred decalogue, as an eviction of his tranſgreſſion, and the need of a Saviour, with the Spirit of life from Chriſt to put theſe laws again in his heart, that he may love and keep them. How beautiful the words of the Church of England in the Communion Service, pertinent to this? "Lord, have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee."—Furthermore, Moſes conſidered as a bleſſed or glorious typical mediator, to repreſent our divine Jeſus—a deſcription of the natural and ſpiritual ſtate of man—the law as a ſchoolmaſter to lead and drive us to Chriſt the only Saviour—the everlaſting goſpel of Chriſt able, in the hand of the Spirit, to communicate true peace, toge-

ther

ther with the glorious effects it produces on a new life and conduct.

A variety of other uſeful and inſtructive leſſons are added, inſtead of pleaſing tales and romantic ſtories, fables and ſpeeches from plays and heathen authors, or even moral ſentences in proſe or verſe. Such like as theſe, it muſt be confeſſed on all ſides, would be quite incompatible with the Author's deſign. Let his ſingularity be excuſed. He condemns no man. Moſt have introduced ſome of the Scriptures into their performances, he has thought good to do ſo wholly and ſolely. God Almighty bleſs every honeſt and lawful labour, as it pleaſeth him, for the preſent and eternal welfare of all committed to us. I have been very ſtudious to inſert every thing as plain and inſtructive as poſſible, both in doctrine and precept, and as ſtudiouſly avoided that which is abſtruſe and difficult, as methinks the work fully evinces to every impartial reader. And I promiſe, not to man, but, to make it obligatory on conſcience, promiſe to God, through his ſufficient grace, to teach and exemplify thoſe plain and ever bleſſed truths to all youth I receive. Being pretty well aware of the objections that ariſe in the mind of many from this mode of teaching. Some indeed have (methinks inconſiderately) reprobated it, exclaiming as being irreverent to uſe the Scriptures; but will not ſtop to diſpute with ſuch: only affirm that the beſt copy ought to be ſet before youth; and if it pleaſe God they are made early to underſtand and love his will, by the moſt excellent mean of his holy word, by judicious and faithful teachers, they will then be moſt fit to glorify him in any and every ſtation his Providence has deſigned for them, and leſs liable to be corrupted by errors in principle and practice; and conſtant injunctions for their reverent uſe ſhall not be wanting: well remembering a very ſuitable hint thrown out by a learned and godly divine, in an occaſional Sermon

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for the Bible Society, viz. "That Schoolmaſters ſhould admoniſh their pupils of the excellency of the divine word, to conſider it, to take it up reverently (though not ſuperſtitiouſly), as God's holy book, not as their other common books; avoiding an heedleſs and curſory performance thereof, inſtilling into their young minds (as they are able to underſtand) the ſacred contents of the ſame *."

To ſend any rational creature for moral inſtruction to any thing before the Scriptures, appears as abſurd and incongruous as for a child to be ſent to a vulgar, illiterate, and wicked perſon, inſtead of to a wiſe, good, and loving parent. But let God's book be firſt embraced, and well underſtood, and all other things will ſurely be beſt improved and enjoyed too. However, I firmly believe that the Moſt High is as acceſſible to the ſpirit of a child of eight years of age as one of forty years old; being hereunto immoveably fixed, and with as good cauſe ſurely, as that painter who ſaid, "Pinguo eternitate, I paint for eternity:" ergo, doceo eternitate, I teach for eternity.

What ſhall we ſay of thoſe that make not the leaſt uſe of the Bible in their ſchools or academies, as I am well informed is a practice? Do any think themſelves above the holy Scriptures? Or do they prefer any writings to them? To condemn or reprobate any of the ſciences, or any thing noble and lawful, would be to betray great ignorance and deſerved cenſure indeed; but yet to have no time or place for exerciſes of the moſt noble, methinks comports not at leaſt with profeſſors and teachers of divinity. Shall any be praiſed for this? Let us all to a Chriſtian man ſay, "I praiſe them not."

"Learning without religion," ſaid a learned man, "is a Babel." How incomparable, in every point of view, are the holy Scriptures, to furniſh the

* Dr. Latrobe.

teacher

teacher with, uſing what language he pleaſes, whether Latin, Greek, or Hebrew, &c. for to occupy his pupils talents in exerciſes therefrom, and not ſuffer all other writings to engroſs them? A quotation from a truly celebrated author, a French Proteſtant divine, ſhall elucidate this ſentiment. Speaking of the ſupereminence of the Scriptures, he ſays: "The truths they teach are too ſerious and too intereſting to need the help of ornament. But when the Holy Spirit deigns to diſtinguiſh any one of his ſervants by gifts of this kind, my God! with what a rich profuſion hath he the power of doing it! He fires the orator's imagination with a flame altogether divine: he elevates his ideas to the leaſt acceſſible regions of the univerſe, and dictates language above mortal mouths. What kind of elocution can you alledge of which the ſacred authors have not given us the moſt perfect models? Is it the ſtyle proper for hiſtory?—An hiſtorian muſt aſſume, it ſhould ſeem, as many different forms of ſpeaking as there are different events in the ſubjects of his narration; and whoever gave ſuch beautiful models of this ſtyle as Moſes? Witneſs thoſe words, which have acquired him the eulogium of a Pagan critic *, "God ſaid, Let there be light, and there was light," Gen. i. 3. Witneſs theſe, Gen. xii. 7, 8. "And Iſaac ſpake unto Abraham, his father, and ſaid, My father! And he ſaid, Here am I, my ſon! And he ſaid, Behold, the fire and the wood! but where is the Lamb for a burnt-offering? And Abraham ſaid, My ſon, God will provide himſelf a Lamb for a burnt-offering."—Witneſs theſe words: "Then Joſeph could not refrain himſelf before all them that ſtood by him. And he ſaid, Cauſe every man to go out from me: and there was no man with him while Joſeph made himſelf known unto his brethren. And he wept aloud. And the Egyptians and the houſe of

* Longinus.

Pharaoh

Pharaoh heard. And Joſeph ſaid unto his brethren, I am Joſeph! Doth my father yet live? And his brethren could not anſwer him; for they were troubled at his preſence. And Joſeph ſaid unto his brethren, Come near to me, I pray you: and they came near. And he ſaid, I am Joſeph, your brother, whom ye ſold into Egypt," Gen. xlv. 1—4.

"Is it the tender ſtyle? Whoever gave ſuch beautiful models as the prophet Jeremiah? Witneſs the pathetic deſcriptions, the affecting complaints in the Lamentations: "The ways of Zion mourn, becauſe none come to the ſolemn feaſts; all her gates are deſolate; her prieſts ſigh, her virgins are afflicted, and ſhe is in bitterneſs," chap. i. verſe 4. "Is it nothing to you, all ye that paſs by? Behold, and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger," verſe 12.—"For theſe things I weep; mine eye, mine eye runneth down with water, becauſe the Comforter, that ſhould relieve my ſoul, is far from me: my children are deſolate, becauſe the enemy prevailed," verſe 16.

"Is it a ſtyle proper to terrify and confound? Whoever gave more beautiful models of this ſtyle than Ezekiel? Witneſs, among many others, theſe expreſſions: "How weak is thine heart, ſaith the Lord God, ſeeing thou doſt all theſe things, the work of an imperious whoriſh woman? As a wife that committeth adultery, which taketh ſtrangers inſtead of her huſband. They give gifts to all whores, but thou giveſt thy gifts to all thy lovers, and hireſt, that they may come unto thee on every ſide for thy whoredom," chap. xvi. ver. 30. 32.

"Above all, is it the lofty, noble, and ſublime ſtyle? Whoſe models are comparable to the prophet Iſaiah's?—Chriſtian Preacher! thou who ſtudieſt to convince, to perſuade, to carry away the hearts of the people to whom God hath ſent thee, neither make Cicero nor Demoſthenes thy models; inveſtigate

gate the ideas, and appropriate the language of the inſpired writers: heat thy imagination at the fire which inflamed them; and with them endeavour to elevate thy mind to the manſions of God, to the light which no man can approach unto, 1 Tim. vi. 16. Learn of theſe great maſters to handle the ſword of the Spirit, and to manage the word of God, quick and powerful, &c. Heb. iv. 12 *."

How much of the ſame mind was our almoſt inimitable Mr. James Hervey, when he wrote thus? "I purpoſe to addict myſelf with more inceſſant aſſiduity to the delightful and diligent ſtudy of the Scriptures. Away, my Homer! I have no more need of being entertained by you, ſince Job and the prophets furniſh me with images much more magnificent, and leſſons infinitely more important. Away, my Horace! nor ſhall I ſuffer any loſs by your abſence, while the ſweet ſinger of Iſrael tunes his lyre, and charms me with the fineſt flights of fancy, and inſpires with the nobleſt ſtrains of devotion. And even my prime favourite Virgil may withdraw, ſince in Iſaiah I enjoy all his majeſty of ſentiment, all his correction of judgment, all his beautiful propriety of diction, &c."

To theſe ſhall only be added a ſingle obſervation of the late Rev. Tho. Jones, of St. Saviour, Southwark, that ſecond holy Bradford. I heard him at the ſaid church obſerve in ſubſtance: "On a few reviews of every thing preſented to us, there ſoon becomes a flatneſs, if not a wearineſs; but there is alway ariſing ſomething new, eternally new, from the divine word."

Now as it cannot be concluded what particular profeſſion the Compiler of the following ſheets is, or bears, he therefore informs the Reader, that as he was educated in the doctrines of the Church of England, ſo he ſees no cauſe to diſſent therefrom to this

* Rev. Mr. James Saurin.

day, judging it the moſt excellent of all public outward forms; and is preferred by him (to ſay no more at preſent) for theſe two ſubſtantial reaſons, viz. the orthodoxy of her Articles, and alſo for that there is ſo much of the uſe of the divine word in her ſervice; and indeed he thinks all the reſt ſo conſonant thereto. But being no bigot by diſpoſition, nor confining any one's conſcience, he declares to have enjoyed much communion and fellowſhip with many Diſſenters, being ſound in doctrine and faith; yea, received much inſtruction from their learned and godly paſtors; and becauſe of the darkneſs of that time wherein he was called by the grace of God, was glad to attend their miniſtrations for edification, and indeed received an elucidation and confirmation of his own church Articles, few at that time preaching them perfectly *.

Thus going on in the good old way, from anno 1752, by the good hand of God upon him to this day, hoping not to be hindered "by good report or evil report;" not to be ſtopped, but to be quickened in the Chriſtian race by the former; nor to be diſcouraged, much leſs to redden with ſinful anger at the latter; making ſome ſuch mild reply as a ſober heathen once did, viz. "You know how to reproach, I know how to bear reproach."

Will only now apologize for prolixity, becauſe he has been thus purpoſely explicit, that none may be deceived in him; not meaning ever once to deceive any, but to honour that holy profeſſion he prefers as to mode, with holy life and manners, and loving

* Thoſe I heard at that time of the Eſtabliſhment miniſters were, the Rev. George Whitefield, Rev. Tho. Jones of Chriſt Church, and Rev. James Stuart of Garlick-Hill; of Independent Diſſenters, the Rev. Edward Hitchin, B. D. the Rev. Dr. Conder, and the Rev. Mr. Sam. Hayward; of the Baptiſt denomination, the Rev. Dr. Gill, the Rev. Mr. Wallen, and the Rev. Mr. Brine.

with

with a pure heart fervently and indefinitely all that live GODLY IN CHRIST JESUS, who with the Father, and the Holy Spirit, three ſacred Perſons, conſtitute one undivided Godhead, according to thoſe admirable words in the communion ſervice, "That which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality." Words that deſerve to be written in letters of gold; yet giving the preeminence to the divine word itſelf; verily believing and ſubſcribing with heart and hand what a moſt truly learned author ſtyles it, "Cor et anima Dei," which with the greateſt reverence be here repeated, "the heart and ſoul of God." May this divine word not only be written in ſo faint and periſhable a manner as in letters of gold, but engraven by the divine Spirit on the Author's heart, and (as indeed it will be) on the hearts of all God's people to eternity.

EDWARD DEARLE.

May 1791.

The following Prayer is the Author's ſolemn Dedication of the enſuing Work to the Moſt High God, entirely deduced from the divine Word, as the very fervent breathing of his ſoul. He begs the Reader to excuſe any deficiency eſpied in it as to nicety of grammar (though he hopes it is tolerable), becauſe he wiſhed not to have a particle nor conjunction of his own nor any others, to comport with the whole work; for God underſtandeth the very ſecrets of his heart.

O LORD GOD of Abraham, Iſaac, and Jacob; of the Gentiles alſo; bow down thine ear, O Lord; hear me; give me now wiſdom and knowledge; wiſdom profitable, the wiſdom of the prudent to underſtand his way, apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves, to turn the diſobedient to the wiſdom of the juſt. Behold I, and the children whom the Lord hath given me; ſanctify them through thy truth; thy word is truth; prepare their heart unto thee. As for me, in the uprightneſs of my heart I have willingly offered all theſe things. Now, therefore, O God, ſtrengthen my hands; O Lord, I beſeech thee ſend now proſperity; for all things come of thee; every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights, with whom is no variableneſs, neither ſhadow of turning. Thou haſt magnified thy word above all thy name. Stabliſh thy word unto thy ſervant, who is devoted to thy fear. Bleſs the Lord, all his works, in all places of his dominion. Bleſs the Lord, O my ſoul! To God only wiſe be glory, through Jeſus Chriſt, for ever. Amen.

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SURE GUIDE FOR ALL YOUTH.

A few Obſervations on the Engliſh Alphabet.

THE alphabet conſiſts of twenty-four letters; and two ſorts, vowels and conſonants. The vowels are five proper, *a*, *e*, *i*, *o*, *u*; and two improper, or occaſional, *w* and *y*.

A vowel has a perfect ſound of itſelf, without which there can be no ſyllable.

All the other letters are called conſonants, and are diſtinguiſhed into mutes and ſemi-vowels.

The mutes are, *b*, *c*, *d*, *g*, *j*, *p*, *q*, *l*, *v*, thus named, becauſe they cannot be ſounded without the addition of a vowel, as *b*, *bee*, *c*, *cee*, &c.

Half vowels are, *f*, *l*, *m*, *n*, *r*, *ſ*, *x*, *z*; ſo called, becauſe they yield an imperfect ſound of themſelves, without any vowel being added, as, *ſ* is expreſſed by hiſſing, *r* by a quivering of the tongue.

Four of the ſemi-vowels, or half-vowels, are called liquids, viz. *l*, *m*, *n*, *r*, becauſe they loſe part of their ſound when other conſonants are joined with them, as in *glide*, *ſmile*, &c.

A ſyllable is a complete ſound of one letter, as *a*; or more than one, as *an*, *am*, *man*, *ſun*, &c.

A dipthong is the uniting of two vowels in one ſyllable, as *ai* in *gain*, *fair*, *Sinai*.

A tripthong is the uniting three vowels in one ſyllable, as *eau* in *beauty*, *ieu* in *lieu*.

It is obſerved that the learned languages have but few dipthongs compared with the Engliſh; the vowels are generally ſo ſeparated as to make two diſtinct ſyllables, as in *i-de-a*, *Em-ma-us*, *Ar-che-la-us*, &c.

The Latin dipthongs, as *æ*, *œ*, are ſounded like *e*, as in *Cæ-ſar*, *Æt-na*, *œ-co-no-my*.

In the pages of the Old and New Teſtament Cnidus is ſounded *Ni-dus*; Mna-ſon, *Na-ſon*; Bde-lium, *De-li-um*, &c.

Roman.		*Italic.*		*Engliſh.*		*Pronounced*
A	a	*A*	*a*	𝔄	𝔞	a as in Father.
B	b	*B*	*b*	𝔅	𝔟	bee
C	c	*C*	*c*	ℭ	𝔠	ſee
D	d	*D*	*d*	𝔇	𝔡	dee
E	e	*E*	*e*	𝔈	𝔢	e
F	f	*F*	*f*	𝔉	𝔣	eff
G	g	*G*	*g*	𝔊	𝔤	gee *or* jee.
H	h	*H*	*h*	ℌ	𝔥	aitch
I	i	*I*	*i*	ℑ	𝔦	i
J	j	*J*	*j*	𝔍	𝔧	jay
K	k	*K*	*k*	𝔎	𝔨	kay
L	l	*L*	*l*	𝔏	𝔩	ell
M	m	*M*	*m*	𝔐	𝔪	em
N	n	*N*	*n*	𝔑	𝔫	en
O	o	*O*	*o*	𝔒	𝔬	o
P	p	*P*	*p*	𝔓	𝔭	pee
Q	q	*Q*	*q*	𝔔	𝔮	cu
R	r	*R*	*r*	ℜ	𝔯	ar
S	ſ s	*S*	*ſs*	𝔖	𝔰 ſ	eſs
T	t	*T*	*t*	𝔗	𝔱	tee
U	u	*U*	*u*	𝔘	𝔲	u
V	v	*V*	*v*	𝔙	𝔳	ve
W	w	*W*	*w*	𝔚	𝔴	double u
X	x	*X*	*x*	𝔛	𝔵	eks
Y	y	*Y*	*y*	𝔜	𝔶	wi
Z	z	*Z*	*z*	ℨ	𝔷	zee

I beg leave to put the proper ſound to the letter Z, and which alone I think it can admit; the common one being very diſſonant and forced; for where can it be pronounced *zed*, and leaſt of all *izard*?—But I will not preſcribe or innovate, only purpoſing to uſe it myſelf.

As children of a retentive memory get the alphabet by rote, it may be uſeful to place the letters irregularly, to perfect them the better therein, as under:

A G J B L C E K H D I F M U.
N Q T R O S P X V Z Y W.

a e c d j g k b h i l p m o n r q, s.
x t ſ u w v z & y

Now there being no proper and good procedure without the double letters are well known; though too much neglected, I earneſtly recommend their uſe, as I ſhall diligently practiſe the ſame.

Double Letters.

æ œ & ff fi ffi fl ffl œ ſb ſh ſi ſk ſl ſſ ſs ſſi ſt.

The Double Letters Separated.

æ ct et *or* and ff fi ffi fl ffl oe ſb ſh ſi ſk fl ſſ ſs ſſi ſt.

A few words to exerciſe ſome of the double letters:

act, off, fill, ſledge, ſlew, ſhall, ſledge, ſky, aſk, ſtand, bleſs, &c. &c.

Note, I have aſſigned the reaſon in the Preface for thus placing the following two letters:

ab ac ad af ag ah ak al am an
ap ar as at au ai aw ax ay az
by be bu bo ba bi
cy ca cu ci ce co
da dy de do di dy
eb ec if eg el em en ep er es
et ew ey ed
fy fe fu fa fo fi
go gi gy ge ga gu
ho he hy ha hu hi
in im is il ip ig
jy ja jo je ju ji
ko ka ky ku ki ke
li la ly le lu lo
mu mo ma mi me my
no ny ni nu ni na
ob oc of or od ot oh ol os og
oh ow ox oz oy on
py pa pu pi pe po
ro ra ry re ru ri
ſa ſy ſo ſe ſu ſi
tu ta to te ty ti
un up ul us um ud ug ub ur
ut uc uf ux uz uk
ve va vi vy vo
wo we wa wi wy
zi zu ze zy zo

GRADATION I. Of Spelling.

Words of one Syllable.

AM	bird	cell	done	end
an	bid	cauſe	doubt	Face
art	both	clear	draught	faith
all	bring	chill	dirt	feaſt
are	bull	child	dead	fade
awe	built	chaff	death	fear
and	bough	cup	depth	fame
as	bread	cow	draw	flight
at	burnt	calf	dig	fool
ail	both	cord	dear	fill
apt	bruiſe	cold	doth	full
act	breath	cloth	deem	fat
aid	bent	coat	den	four
age	bear	cite	debt	forth
aunt	bow	cure	dale	flock
aſk	beat	caught	drew	fleſh
aſp	bend	creep	die	form
ark	bad	cleave	Earth	fruit
aſs	baſe	choir	eve	fiſt
Ann	breathe	curſe	eat	fiſh
air	bawl	cloud	eye	friend
add	bone	croſs	eaſe	field
Babe	breach	Day	ell	flint
band	Camp	dare	egg	fig
ball	came	daub	eaſt	food
bald	caſt	deed	elſe	for
boaſt	call	dew	err	fight
bought	clean	due	elm	frame
bleſs	count	damn	ebb	fond
beſt	could	deign	edge	free

fled	guide	hate	luſt	mole
foot	glut	hearth	live	mote
Gate	Hand	Ill	life	mule
grave	head	iſle	limb	mire
groan	heart	ire	leave	mine
grown	hip	inn	light	meer
grow	health	in	lamb	milk
guilt	haſte	is	look	midſt
guile	hill	it	late	mouth
gold	him	James	lie	myrrh
gueſs	hind	Jude	lad	mount
go	hope	Jew	leaſe	might
gone	home	joints	looſe	maze
ground	houſe	join	loſe	Name
ghoſt	hour	Jah	laid	neat
good	heed	judge	lye	nay
God	harp	King	lane	nor
gifts	horſe	kind	lute	night
give	hoſt	know	lend	next
gave	hear	known	left	none
grown	have	knee	Man	not
grew	hold	kept	men	nine
grow	held	kiſs	map	note
gloſs	help	kine	male	noſe
glut	hiſs	key	maid	nought
grope	hire	kill	mate	nigh
glean	hoard	keep	made	none
grace	high	kid	make	neigh
great	heave	Law	main	Oil
gird	hinge	land	meal	one
gnaſh	heap	lord	meat	our
glaſs	heal	love	mean	oars
green	her	lot	mien	Og
gourd	his	lips	mill	on

once	Quail	run	ſought	ſigns
off	quart	rude	ſell	ſling
old	quote	rib	ſow	ſick
ode	quench	reel	ſoul	ſerve
ox	quite	ruſt	ſon	ſweat
ooze	quit	rule	ſtate	ſtraw
oft	queen	rouze	ſelf	ſeat
oh	quill	rime	ſtream	ſweet
Praiſe	quire	room	ſouth	ſpend
peace	quick	robe	ſew	ſpew
place	quay	rope	ſwell	ſod
pain	quaſh	round	ſweet	ſtrait
plead	qualm	rod	ſtride	ſhorn
pray	Ray	ride	ſheep	ſuck
prate	rage	rail	ſhip	ſeed
pull	rag	red	ſhred	ſhew
part	ram	rough	ſkin	ſtrength
pate	rain	Salt	ſoar	Thou
paint	raiſe	ſage	ſeer	take
plague	rate	ſun	ſoft	tell
palm	rank	ſaith	ſtrong	theme
Pſalm	rave	ſtaff	ſift	teach
paſs	raze	ſhake	ſight	tail
pert	rare	ſpare	ſpring	teſt
pledge	read	ſwear	ſhore	teem
poor	reed	ſtare	ſteal	thee
prieſt	rail	ſtag	ſhe	the
price	reſt	ſake	ſwift	than
purge	raſh	ſpeak	ſpoil	tare
point	road	ſtall	ſwell	tear
pale	roar	ſmall	ſpend	tin
plea	roſe	ſearch	ſpare	tile
pair	reel	ſtand	ſport	type
path	rock	ſtar	ſand	tour

tide	urge	vile	where	wo
thy	ure	vow	wind	who
tong	up	Wheat	wine	whom
tongue	urn	way	wane	which
toy	Vail	war	words	weeds
tree	vale	what	whore	weep
thirſt	veal	when	wood	wound
third	vague	will	would	Yard
thruſt	veil	walk	wrong	yearn
tune	verſe	was	worſe	years
two	view	wail	weſt	yoke
touch	void	wait	wild	yield
taſte	vote	watch	world	young
thoſe	vouch	wrath	whales	yet
two	voice	wake	wave	yea
tie	vein	weak	wolf	yes
thought	vend	while	wheel	Zeal
Uſe	vent	were	wife	zone
us	veſt	white	wade	zeſt

N. B. The three laſt words are proof of the proper ſound of *zee*.

GRADATION I. Of Reading.

Words of one Syllable.

Lesson I.

O EARTH, earth, earth, hear the word of the Lord.

Who is ſo great a God as our God.

In God will I praiſe his word; in the Lord will I praiſe his word.

The Lord gave the word.

Thy word is truth.

Good is the word of the Lord.

The word of our God ſhall ſtand.

The words of the Lord are pure words.

How ſweet are thy words!

Lesson II.

The Lord our God is one Lord.

The Word was with God, and the Word was God.

God ſaid, Let there be light; and there was light.

I Am that I Am.

I am he; I am the firſt; I am the laſt.

I am God, and there is none elſe.

Lesson III.

Ye that fear the Lord, truſt in the Lord: he is their help and their ſhield.

He will bleſs them that fear the Lord, both ſmall and great.

Thou art my hope; O Lord God, thou art my truſt from my youth.

Caſt me not off in the time of old age; O God, be not far from me.

O my God, make haſte for my help.

God is with us.

Lesson IV.

God is the King of all the earth.

King of kings, and Lord of lords.

Save, Lord: let the King hear us when we call.

Teach me thy way, O Lord; and lead me in a plain path.

Lead me in thy truth, and teach me.

The Lord is my ſtrength and ſong.

Thou art my King, O God.

Lesson V.

All the kings of the earth ſhall praiſe thee, O Lord, when they hear the words of thy mouth.

Praiſe ye the Lord. I will praiſe the Lord with my whole heart.

I am thine: ſave me.

Hold thou me up, and I ſhall be ſafe.

Let thine hand help me.

Truſt in the Lord, and do good.

Lesson VI.

My ſoul ſhall make her boaſt in the Lord.

Thou wilt ſhew me the path of life.

While I live will I praiſe the Lord.

I will be glad in the Lord.

For in thee, O Lord, do I hope. Thou wilt hear, O Lord my God.

Watch ye; ſtand faſt in the faith; quit ye like men; be ſtrong.

The will of the Lord be done.

Lesson VII.

There is none good but one, that is God.

Thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might.

Fear the Lord, ye his ſaints; for there is no want to them that fear him.

Watch thou in all things.

Hold faſt the form of ſound words.

In thy light ſhall we ſee light.

To me to live is Chriſt: to die is gain.

God ſhall bleſs us; and all the ends of the earth ſhall fear him.

Now the God of peace be with you all.

GRADATION II. Of Spelling.

Words of two Syllables.

AB-BA	a-ground	an-vil	a-tone
a-byſs	a-gain	an-ſwer	a-vail
a-bout	a-gree	a-non	a-wait
a-bode	a-ha	a-niſe	a-way
a-bove	ai-ry	ap-point	a-void
ab-jure	aim-ed	ap-ply	a-venge
ab-ſolve	al-ter	ap-pear	a-vouch
ac-count	a-larm	ap-peaſe	a-ware
a-broad	al-lot	ap-plaud	a-while
a-bide	al-lay	ap-plauſe	au-ſtere
ac-ceſs	a-live	ap-prove	aw-ful
A-dam	a-lert	a-pron	a-wry
a-dore	a-las	a-part	ax-is
ad-vent	al-ſo	ac-quire	a-jure
a-do	al-tar	ac-quaint	Bab-ler
ad-der	a-mount	ar-reſt	bap-tiſt
ad-vice	a-mong	ar-rive	bap-tiſe
ad-vance	a-mids	ar-ray	bet-ter
ad-dreſs	a-muſe	aſ-cent	bel-ly
ad-juſt	a-maſs	aſ-ſent	be-fore
af-front	a-merce	aſh-es	be-get
af-fair	a-miſs	a-ſide	be-hind
af-fright	Am-mon	aſ-ſign	be-hove
a-fraid	a-dieu	aſ-ſault	bleſ-ſed
af-ter	a-men	aſ-ſail	break-ed
af-fect	a-noint	aſ-ſure	bla-med
af-firm	an-nounce	aſ-ſwage	blame-leſs
af-fix	an-noy	at-tain	black-neſs
ag-grieve	a-ny	at-tire	blaſt-ed
a-go	an-chor	at-teſt	ban-ner

bar-rel ble-miſh cen-ſer clean-ſed
ba-ſon be-troth cou-rage con-ſign
baſ-tard bad-neſs cre-dit con-ſume
bleſ-ſing be-ſet cri-ſis con-feſs
bat-tle bar-ley creep-eth court-ly
beau-ty bul-lock cum-ber ci-ty
ba-lance be-nign cul-ture con-cur
brea-ches baſ-ket chaſt-neth ceil-ed
bro-ther bon-net chil-dren co-lour
be-hold bow-ed child-iſh cot-tage
bid-den bon-dage Ce-phas cap-tain
bi-ble blood-ſhed Chriſt-mas ca-vil
bi-as be-ſtow child-hood Da-vid
bri-ar be-neath com-mand dam-ſel
bit-ter be-cauſe com-mend daugh-ter
bit-ten be-wray com-mit dear-ly
ber-ry Ca-ble con-cord do-nor
be-ſides ca-mel cre-ate da-ted
be-friend caſ-tle com-mon dal-ly
bram-ble care-ful ci-vil draw-er
bun-dle care-leſs cry-ing de-fer
be-lief cel-lar com-plete de-lay
be-lieve ceil-ing cor-rect de-tain
be-long chap-ter com-ing de-ter
be-moan crea-ture con-fide de-vice
bow-els can-not con-trite de-vil
brace-let caſ-tle con-join de-vour
be-ſiege com-fort con-front de-part
be-ſeech coun-ſel con-jure de-tect
be-ſought coun-cil con-dign de-ſtroy
be-wail ce-dar com-pute de-viſe
be-tray ceaſ-eth con-verſe de-miſe
be-tween cen-ſure cloth-ed de-mean

di-ned	E-dom	fool-iſh	gnaw-eth
de-bar	en-ſign	fro-zen	gnaſh-ing
de-bate	eſ-ſay	frow-ard	guil-ty
de-ſerve	e-nough	for-ward	guilt-leſs
di-rect	em-bers	foul-neſs	Gen-tiles
do-lour	e-ver	for-get	Ge-rah
do-eth	en-ded	faul-ter	geſ-ture
de-lude	Fa-ble	for-gave	Ha-ven
de-void	fa-ding	flow-eth	ha-bit
dwin-dle	fac-tor	fring-ed	har-veſt
de-ſpiſe	fag-got	fan-cy	hea-ven
du-ty	fa-ther	for-mer	har-per
E-clipſe	fat-ling	fru-gal	hum-ble
e-dict	fa-vour	free-ly	ho-neſt
E-den	fa-ded	fruit-ful	ho-ney
ea-gle	fail-ure	Ga-ther	hun-ger
ei-ther	feaſt-ed	gar-den	heed-leſs
ef-fect	fea-ther	gau-dy	hi-deth
ef-fort	fear-ful	gen-der	haſ-ty
ea-ſy	far-ther	giv-eth	help-eth
el-bow	fe-ver	goſ-pel	hei-fer
eaſt-ward	feel-ing	go-vern	hear-ing
e-vil	feign-ed	good-ly	ho-nour
E-gypt	feſ-ter	god-ly	hap-py
E-noch	fe-male	glo-ry	hap-ly
ex-act	fra-meth	great-neſs	hin-der
ex-ciſe	fer-vent	gra-ven	hind-moſt
el-der	find-eth	good-neſs	hat-ing
e-phah	fi-nite	grace-ful	hea-then
e-lect	fi-niſh	go-ing	ha-tred
er-red	fif-ty	griev-eth	hoſt-age
eſ-cape	fil-thy	gar-niſh	hun-dred
ex-tol	fil-led	glit-ter	ho-ly
ea-gre	fol-ly	great-ly	hence-forth

hun-ter
hea-dy
hur-ry
horſe-man
hoa-ry
hyſ-ſop
I-mage
i-dol
i-cy
i-tem
in-ſtant
in-deed
in-nate
in-moſt
i-dle
in-ward
I-ſaac
iſl-and
in-form
in-fer
in-to
in-ſtead
i-ron
iſ-ſues
i-vey
Je-ſus
Jew-ry
juſ-tice
Ju-dah
Ju-das
Ju-ly
Ja-cob
Ja-pheth
judg-ment

Jo-ſeph
judg-es
jea-lous
join-ed
Jeſ-ſe
jug-gle
Jor-dan
Jop-pa
Jo-nah
jew-el
King-dom
kneel-ing
know-eth
kin-dred
kna-viſh
know-eſt
keep-eth
kil-led
La-bour
la-dy
laſt-ing
la-ver
law-ful
law-leſs
la-tent
lend-eth
lov-eth
leſ-ſer
light-en
like-ly
lit-tle
li-ken
li-ar
li-eſt

lof-ty
law-yer
la-ven
leſ-ſon
light-ning
liv-ing
lack-ed
lift-ed
li-on
Lon-don
lame-neſs
luſ-ty
learn-er
learn-ing
Ma-ker
maſ-ter
mar-ble
ma-dam
ma-ſon
ma-ny
ma-ture
ma-tron
man-ner
Mat-thew
mea-ſure
mon-arch
moun-tain
Ma-rah
Ma-ry
may-eſt
meſ-ſage
mat-ter
Maſ-ſah
man-na

mil-ler
mil-dew
Mi-cah
miſ-treſs
mo-dern
Mo-ſes
mo-veth
mow-er
mo-ral
Mo-ab
my-ſtic
Na-bal
na-ked
na-ture
Na-than
nee-dy
ne-ver
nim-bleſe
na-vel
num-ber
nur-ture
nine-ty
ninth-ly
nine-teen
neat-neſs
nap-kin
No-ah
nice-ly
nig-gard
no-ble
noſ-trils
non-age
no-vice
Na-hum

nei-ther
ne-ther
O-bed
o-bey
off-ſpring
O-lives
o-dour
on-ſet
or-der
on-ly
o-pen
of-fer
own-ed
our-ſelves
o-ven
old-er
o-ther
Par-don
paſ-ture
paſ-time
pay-ment
plea-ſant
plea-ſure
prai-ſes
pray-eth
path-os
pa-late
Phi-lip
pro-phet
proſ-per
poſ-ture
Pe-ter
per-ſon
plen-ty

phy-ſick
pro-cure
pro-ceed
pro-mote
pro-voke
pro-vide
pre-ſence
prin-ces
prieſt-ly
pur-geth
pu-rer
paſ-chal
pu-niſh
pil-fer
per-tain
peo-ple
pi-ty
pow-er
pea-ſant
pi-lot
per-jure
Quar-rel
qui-et
quit-ted
que-ry
quo-rum
quench-ed
quo-ted
quo-ta
quick-ly
Rab-ble
read-er
re-ward
rea-ſon

re-liſh
ren-der
re-pent
re-ceſs
re-ſult
re-ceive
re-al
reſt-ed
re-main
re-mote
re-move
re-mind
rai-ſed
ri-ſen
re-ject
re-veal
re-voke
ra-ther
re-tain
re-nounce
re-turn
re-nown
roll-ed
rough-ly
re-vert
riv-er
rug-ged
rud-der
ri-der
run-ning

Say-ing
Sa-rah
ſa-cred
ſafe-ly

Sa-tan
Sab-bath
ſe-cret
ſe-ven
ſe-cure
ſel-leth
ſee-ing
ſew-ed
ſa-ved
ſee-eth
ſer-vants
Sa-lem
ſcar-let
ſa-lute
ſelf-iſh
ſta-tutes
ſpi-rit
ſhep-herd
Shi-loh
Si-mon
Si-las
ſhew-eth
ſiſ-ter
ſwerv-eth
ſweet-en
ſix-ty
ſix-teen
ſel-dom
ſud-den
ſure-ty
ſo-journ
ſo-lemn
ſa-vour
ſuf-fer

ſon-ſhip
ſim-ple
ſome-what
ſtrong-ly
ſup-per
ſud-due
Ta-bret
ta-lent
ta-per
taſt-ing
tar-ry
tame-ly
tar-dy
trai-tor
talk-eth
tra-der
trea-ſon
tel-leth
thought-ful
treat-eth
twen-ty
tru-ly
tri-bute
there-fore
through-ly
te-wards
twi-ned
three-fold
Ti-tus
touch-ed
ten-der
tenth-ly
toil-ed
ty-rant
tor-ment
tor-ture
tri-umph
tin-der
there-with
thun-der
thiſ-tles
ti-dings
Uz-zah
up-per
ul-cer
u-ſage
un-der
up-on
un-to
un-cle
ur-ged
un-clean
ut-moſt
u-rine
up-ſhot
uſe-ful
uſh-er
ud-der
Vir-tue
voi-ces
ver-ſes
vin-tage
vi-ſit
va-pour
va-ry
ve-ry
vo-ted
vo-mit
val-ley
ven-ture
voy-age
veſ-ſel
vol-ley
va-lue
var-niſh
va-niſh
vine-yard
Wa-fer
wa-ges
wa-ter
well-fare
wa-ver
wan-der
walk-eth
wrin-kle
who-ſo
wo-man
won-der
wea-ry
writ-ten
wor-thy
worth-leſs
where-fore
wor-ſhip
whol-ly
wiz-ard
wi-ther
Your-ſelf
year-ly
youth-ful
yel-low
yawn-ing
yield-ing
yeo-man
Zi-on
Zo-ar
zea-lous
zea-lot

GRADATION II. Of Reading.

Words of two Syllables.

Lesson I.

I WILL extol thee, my God, O King! and I will bleſs thy name for ever.

Happy is he that hath the God of Jacob for his help, whoſe hope is in the Lord his God, which made heaven and earth, the ſea, and all that therein is; which keepeth truth for ever.

I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee; wherefore I abhor myſelf, and repent in duſt and aſhes.

Good and upright is the Lord; therefore will he teach ſinners the way.

The meek will he guide in judgment; and the meek will he teach his way.

Lesson II.

Ye ſhall ſerve the Lord your God, and he ſhall bleſs thy bread and thy water; and I will take ſickneſs away from the midſt of thee.

All they that be fat upon the earth ſhall eat and worſhip; all they that go down to the duſt ſhall bow before him; and none can keep alive his own ſoul.

Gather not my ſoul with ſinners, nor my life with bloody men.

Oh! ſave me for thy mercy's ſake.

Lesson III.

Judge not, that ye be not judged; for with what judgment ye judge, ye ſhall be judged.

O Lord, thou haſt ſeen my wrong; judge thou my cauſe.

God is the Judge.

Ye judge after the fleſh; I judge no man; and yet if I judge, my judgment is true; for I am not alone, but I and the Father that ſent me.

If we would judge ourſelves, we ſhould not be judged.

Lesson IV.

The earth is the Lord's, and the fulneſs thereof, the world, and they that dwell therein.

My help cometh from the Lord, which made heaven and earth.

Behold, as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs, ſo our eyes wait upon the Lord our God, until that he have mercy upon us.

Bleſſed be God, which hath not turned away my prayer, nor his mercy from me.

Ariſe, O Lord, for our help, and redeem us, for thy mercy's ſake.

Lesson V.

God is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and truth.

Now if any man have not the Spirit of Chriſt, he is none of his.

For as many as are led by the Spirit of God, they are the ſons of God.

The law of the Spirit of life in Chriſt Jeſus, hath made me free from the law of ſin and death.

Quench not the Spirit.
Grieve not the Holy Spirit of God.

Lesson VI.

I have many things to ſay and to judge of you, but he that ſent me is true; and I ſpeak to the world thoſe things which I have heard of him.

Then ſaid Jeſus again unto them, I go my way, and ye ſhall ſeek me, and ſhall die in your ſins; whither I go, ye cannot come

He that is of God heareth God's words; ye therefore hear them not, becauſe ye are not of God.

Verily, verily, I ſay unto you, if a man keep my ſaying he ſhall never ſee death.

Shall a man make gods unto himſelf, and they are no gods?

Little children, keep yourſelves from idols.

Lesson VII.

Grace be to you, and peace, from God our Father, and from the Lord Jeſus Chriſt.

I write unto you, little children, becauſe your ſins are forgiven you, for his name's ſake.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world: and the world paſſeth away, and the luſt thereof.

GRADATION III. Of Spelling.

Words of three Syllables.

A-Bra-ham
a-bi-ding
a-baſh-ed
a-ban-don
a-bo-liſh
a-bet-tor
ab-hor-rence
ac-cept-ed
ac-cord-ing
ac-quit-ted
ac-quain-ted
ac-count-ed
ac-cu-ſed
ad-apt-ed
ad-mit-ted
ad-vanc-ed
ad-ja-cent
a-vail-ed
af-flict-ed
af-firm-ed
af-front-ed
af-ter-wards
ag-griev-ed
a-gi-tate
a-gree-ment
al-lure-ment
al-ma-nac
AL-MIGH-TY
a-larm-ed
al-ter-ed
am-baſ-ſage
an-ceſ-tors
a-no-ther
an-gri-ly
an-noy-ance
a-ni-mate
a-noint-ed
ap-pear-ance
ap-poin-ted
ap-peal-ed
ar-ro-gate
ar-raign-ed
aſ-cend-ed
aſ-ſu-rance
aſ-ton-iſh
au-di-ence
a-va-rice
a-vail-ed
a-void-ed
Ba-lan-ces
bap-ti-zing
ba-niſh-ment
bat-tle-ment
bat-te-ry
Beth-le-hem
beg-ga-ry
be-gin-n·g
be-got-ten
be-ho-veth
be-liev-er
be-lov-ed
be-long-ing
be-moan-ing
be-night-ed
be-ne-fit
Be-li-al
be-queath-ed
be-ſtow-ed
be-tray-ed
be-reav-ed
be-wray-eth
bit-ter-neſs
bu-ſi-neſs
Ca-bi-net
ca-pi-tal
cha-ri-ot
chal-len-ged
ca-vil-ling
can-di-date
can-did-ly
caſ-ſi-a
CRE-A-TOR
con-vert-ed
cle-men-cy
ce-le-brate
cri-mi-nal
cin-na-mon
coun-ſel-lor
con-ſi-der
con-fine-ment

con-ti-nue
con-ſtant-ly
com-port-ment
cor-re-ſpond
con-found-ed
con-fu-ſed
con-fi-dent
con-feſſ-eth
con-ſu-med
cre-a-ted
con-tain-ed
con-dign-ed
con-ti-nent
com-mit-ted
con-gre-gate
cu-ri-ous
cur-ſo-ry
cock-a-trice
ci-ti-zen
ci-vi-lize
cer-tain-ly
com-mand-ed
com-mend-eth
com-mand-ment
com-fort-eth
com-fort-er
Chro-ni-cles
com-mu-neth
cor-rup-ted
cor-di-al
cour-te-ous
co-ve-nant
Da-ni-el
D[illegible]

Da-ri-us
dal-li-ance
daſ-tard-ly
de-vil-iſh
dan-ger-ous
De-bo-rah
de-di-cate
de-co-rate
de-fer-red
de-ter-mine
de-hort-eth
de-mon-ſtrate
de-li-ver
de-part-eth
de-ſi-red
deſ-ti-tute
de-po-ſeth
de-light-ful
de-ro-gate
de-ter-red
de-vi-ſeth
de-vo-teth
de-vi-ate
de-ni-ed
de-li-cate
de-lay-eth
de-lay-ed
de-vi-ces
de-vour-ed
deſ-ti-ny
de-ſo-late
di-li-gence
di-li-gent
[illegible]-red

di-vi-ded
di-vi-neth
dif-fer-ence
diſ-ci-ples
diſ-perſ-ed
du-bi-ous
do-lor-ous
do-mi-neer
do-na-tive
doubt-ful-ly
do-cu-ment
du-ti-ful
du-te-ous
du-ra-ble
E-du-cate
e-di-fy
E-li-jah
E-ſai-as
E-li-ſha
E-li-as
Ex-o-dus
ex-alt-ed
ex-e-cute
e-ne-mies
e-piſ-tle
e-pi-taph
e-le-ment
en-vy-ing
e-ve-ry
ex-am-ine
e-le-venth
e-le-ven
ex-cel-lent
e-le-phant

eſ-ca-ped
e-lect-ed
e-lect-or
e-ter-nal
e-ven-tide
e-ner-vate
e-le-vate
e-nor-mous
ex-ac-ted
e-va-ded
en-mi-ty
E-phra-im
en-ter-tain
e-ven-ing
Fa-cul-ty
fa-bu-lous
fa-ther-ly
fa-ther-leſs
fan-ci-ful
fa-mi-ly
fear-ful-ly
fa-mouſ-ly
fir-ma-ment
fil-thi-neſs
fool-iſh-neſs
for-ſa-ken
for-ti-tude
fi-niſh-ed
fiſh-e-ry
for-ge-ry
fu-ri-ous
fur-ther-more
fi-gur-ed
for-ti-eth

for-mer-ly
fi-e-ry
for-bear-ance
fif-ti-eth
Ga-bri-el
gau-di-ly
gal-le-ry
gra-ti-tude
gra-du-al
gra-ci-ous
ga-ther-ed
Ge-ne-ſis
griev-ouſ-ly
guil-ti-neſs
gree-di-ly
gid-di-neſs
gor-ge-ous
Ge-ha-zi
god-li-neſs
ge-ne-ral
glut-to-ny
go-ver-nor
Hab-ba-kuk
har-bin-ger
hea-ven-ly
ha-zard-ous
heark-en-eth
har-den-ed
hear-ti-ly
hal-low-ed
ho-li-neſs
hi-ther-to
hiſ-to-ry
hy-po-crite

ha-ſti-ly
he-re-ſy
ho-neſ-ty
Hag-ga-i
ho-nour-ed
Ho-ſe-a
I-de-a
im-a-ges
im-a-gine
im-bel-liſh
il-le-gal
im-mor-tal
im-po-tent
i-dle-neſs
i-dol-ize
in-do-lent
im-prov-ing
in-ſtant-ly
ir-ri-tate
in-qui-ry
in-ward-ly
in-ſti-tute
im-poſ-tor
in-di-cate
in-he-rent
im-pi-ous
in-he-rit
in-vo-cate
il-luſ-trate
in-ter-nal
i-vo-ry
in-diſ-creet
in-ter-val
Iſ-ra-el
in-no-vate

iſ-ſu-ed
in-de-cent
in-hu-man
in-ju-ry
Jo-ſhu-a
Je-re-my
Jo-ſi-ah
jew-el-ler
Ju-da-ize
Ju-de-a
jeſ-ſa-mine
ja-ve-lin
Ka-tha-rine
Ke-tu-rah
ka-len-dar
kna-ve-ry
kind-neſſ-es
know-ing-ly
kinſ-wo-man
La-men-ted
La-za-rus
la-viſh-ly
le-ni-ty
lep-ro-ſy
le-vi-ty
learn-ed-ly
lot-te-ry
lof-ti-ly
lov-ing-ly
lu-na-cy
li-ber-ty
li-ken-ed
lea-ven-ed
Meſ-ſen-ger
Ma-la-chi
maſ-ter-ly
ma-ni-fold
mar-vel-lous
ma-nu-al
maſ-te-ry
mul-ti-tude
ma-ni-fold
me-di-tate
me-rit-ed
moun-tain-ous
Mo-ri-ah
mi-niſ-ter
mi-ti-gate
mi-ſe-ry
mil-li-on
mu-ti-nous
mo-ti-on
mur-mur-ed
mu-ſi-cal
myſ-te-ry
Na-a-man
Naph-ta-li
na-ti-on
nar-ra-tive
na-vi-gate
naugh-ti-ly
Na-za-reth
Na-za-rene
no-ta-ble
no-ti-on
no-ta-ry
nou-riſh-ment
naſ-ti-neſs
nu-me-ral
num-ber-leſs
num-ber-ed
need-ful-ly
ne-glect-ful
nau-ſe-ous
nul-li-fy
ne-ga-tive
Ob-ſta-cle
o-ri-gin
op-po-ſite
or-na-ment
on-ward-ly
of-fi-cer
o-di-um
or-der-ly
o-ver-ſight
o-ther-wiſe
O-li-ver
o-ver-take
of-fer-ing
or-dain-ed
o-di-ous
o-ri fice
ob-ſti-nate
o-ra-tor
op-por-tune
or-di-nance
o-pen-ly
o-ni-on
out-ward-ly
or-gan-iſt
o-ver-board
Pha-ri-ſee

Pha-ra-oh
pa-ti-ence
pa-ci-fy
paſſ-o-ver
paſ-tu-rage
Pſal-mo-dy
pe-di-gree
Pen-te-coſt
per-form-ed
peſ-ti-lence
peev-iſh-neſs
plen-te ous
par-don-ed
pre-ci-ous
pre-va-lent
pre-pa-red
per-form-ed
per-form-ance
per-ſua-ded
pal-li-ate
per-ma-nent
pe-ne-trate
pam-per-ed
paſ-ſi-on
pe-ru-ſed
per-jur-ed
pre-ſent-ed
pre-ſi-dent
pi-ge-on
pin-na-cle
pi-te-ous
pi-ti-ful
pe-tri-fy
pi-e-ty

po-li-cy
pro-bi-ty
pro-ba-ble
poſ-ſi-ble
po-ten-tate
pro-vi-dence
pow-er-ful
pol-lu-ted
pome-gran-ate
po-ver-ty
ple-ni-tude
pro-ce-dure
pro-cure-ment
pre-ſent-ed
pre-ſi-dent
pre-ce-dent
pour-tray-ed
pur-loin-ed
pro-vi-ded
pu-niſh-ed
pu-tri-fy
py-ra-mid
phy-ſi-cal
Qua-li-ty
quan-ti-ty
qua-li-fy
que-rū lous
qui-et-neſs
quo-ti-ent
qui-et-ly
quint-eſ-ſence
qui-ver-ed
queſ-ti-on
qui-e-tus

Ran-ſom-er
Rab-bo-ni
ra-pid-ly
ra-viſh-ing
ra-ti-fy
ra-di-ance
ra-di-cal
ra-ri-ty
ra-ven-ous
re-bel-led
re-ceiv-ed
Re-deem-er
re-ful-gent
re-form-ed
re-fu-ſal
re-fi-ner
re-gard-ed
re-ject-ed
re-join-ed
re-joi-cing
re-mov-ed
re-mind-ed
re-new-ed
re-noun-ced
re-port-ed
re-pent-ed
re-priev-ed
re-prov-ed
re-bu-ked
re-ſu-med
re-ſign-ed
re-ſto-red
re-turn-ed
re-veal-ed

re-vi-led
re-volt-ed
re-vo-ked
re-ſerv-ed
re-vi-ved
re-verſ-ed
re-mit-tance
re-mit-ted
re-con-cile
re-pro-bate
re-in-force
re-la-ted
re-mon-ſtrate
rea-ſon-ed
re-vel-led
re-gu-late
re-cur-red
re-ſpect-ed
re-main-der
re-mem-ber
re-ſer-voir
re-ward-ed
re-ſolv-ed
re-quire-ment
re-pu-ted
re-la-tive
re-ver-end
re-vi-ſed
righ-te-ous
ri-di-cule
roy-al-ty
ru-di-ment
Sa-vi-our
ſa-cra-ment

ſa-cri-fice
ſa-tiſ-fy
ſa-la-ry
Sa-mu-el
ſe-cond-ly
ſe-ven-ty
ſe-ven-teen
ſix-ti-eth
ſkil-ful-ly
ſe-ri-ous
ſet-tle-ment
ſe-pa-rate
ſuf-fer-ed
ſuſ-te-nance
ſo-li-tude
ſo-ci-al
ſump-tu-ous
ſol-di-er
ſyl-la-ble
ſure-ti-ſhip
ſe-pul-chre
ſup-pli-cate
ſcor-pi-on
ſi-mi-lar
ſin-gle-neſs
ſin-ful-neſs
ſym-pa-thy
ſin-cere-ly
ſo-ber-ly
So-lo-mon
ſta-ti-on
ſta-ted-ly
ſor-row-ful
ſor-did-ly

Soft-he-nes
ſud-den-ly
Tranſ-greſſ-or
Ta-be-rah
tra-vel-ler
tra-ge-dy
teſ-ta-ment
teſ-ti-fy
ter-ri-ble
Tri-ni-ty
tri-um-phant
tranſ-greſſ-ed
trea-ſur-er
trea-ſur-eth
to-ward-ly
to-le-rate
talk-a-tive
tale-bear-er
te-ne-ment
the-o-ry
thence-for-ward
ta-peſ-try
Ti-mo-thy
trou-ble-ſome
teach-a-ble
tranſ-fer-red
ter-mi-nate
tranſ-la-ted
to-ge-ther
U-ni-on
unc-ti-on
up-per-moſt
un-der-moſt
u-ni-form

un-der-ſtand
uſe-ful-neſs
un-der-take
up-right-neſs
u-ſur-er
ut-ter-ly
un-clean-neſs
un-ex-pert
un-til-led
un-touch-ed
un-der-mine
un-ho-ly
u-ni-ſon
u-ſu-al
ut-ter-moſt
Van-quiſh-ed
va-ri-ance
va-ri-ed
va-lu-ed
ve-ri-ly
va-ri-ous
ve-he-ment
ven-ture-ſome
ve-ri-fy
ve-ni-ſon
va-pour-ed
vir-tu-ous
vi-ci-ous
vir-tu-al
vi-gor-ous
vi-ſi-on
vo-la-tile
vo-mit-ed
vi-o-lent
ve-ri-ty
voy-a-ger
vil-la-ny
vi-ne-gar
Way-fa-ring
wan-der-er
wan-ton-neſs
watch-ful-neſs
watch-ful-ly
wea-ri-neſs
world-li-neſs
wil-der-neſs
wit-neſſ-ed
wit-neſſ-es
wo-man-ly
whiſ-per-er
well-do-ing
wit-ing-ly
wor-ſhip-ped
wa-ri-ly
war-ri-or
work-man-ſhip
Xe-no-phon
Youth-ful-ly
yeſ-ter-day
yeſ-ter-night
yeo-man-ry
yoke-fel-low
yel-low-iſh
Zeal-ouſ-neſs
zeal-ouſ-ly
Zo-di-ac
Ze-bu-lun.

GRADATION III. Of Reading.

Words of three Syllables.

Lesson I.

NOW, therefore, thus ſaith the Lord of hoſts, Conſider your ways.

And the people did fear before the Lord.

Then ſpake Haggai, the Lord's meſſenger, in the Lord's meſſage unto the people, ſaying, I am with you, ſaith the Lord.

Ye ſhall obſerve to do, therefore, as the Lord your God hath commanded you.

Ye ſhall not turn aſide to the right hand or to the left.

I wholly followed the Lord my God.

Lesson II.

Come, ye children, hearken unto me, I will teach you the fear of the Lord. What man is he that deſireth life, and loveth many days, that he may ſee good?

Keep thy tongue from evil, and thy lips from ſpeaking guile.

Depart from evil, and do good; ſeek peace, and purſue it.

The eyes of the Lord are upon the righteous, and his ears are open to their cry.

The face of the Lord is againſt them that do evil, to cut off the remembrance of them from the earth.

The Lord redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

Lesson III.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou ſhalt ſay, I have no pleaſure in them.

In all thy ways acknowledge him, and he ſhall direct thy paths.

Keep thy heart with all diligence, for out of it are the iſſues of life.

Put away from thee a froward mouth, and perverſe lips put far from thee.

Ponder the path of thy feet, and let all thy ways be eſtabliſhed.

For the ways of a man are before the eyes of the Lord, and he pondereth all his goings.

Lesson IV.

The Lord looked down from heaven upon the children of men, to ſee if there were any that did underſtand and ſeek God.

They are all gone aſide; they are altogether become filthy; there is none that doth good, no, not one.

And God looked upon the earth, and behold it was corrupt; for all fleſh had corrupted his way upon the earth.

And God ſaid unto Noah, The end of all fleſh is come before me; for the earth is filled with violence through them. And behold, I will deſtroy them with the earth.

Lesson V.

I have made a covenant with my choſen; I have ſworn unto David, my ſervant.

The Lord is our defence, the Holy One of Iſrael is our King.

Then thou ſpakeſt in viſion to thy Holy One, and ſaidſt, I have laid help upon one that is mighty; I have exalted one choſen out of the people.

I have found David, my ſervant, with my holy oil have I anointed him.

The Lord ſhall ſend the rod of thy ſtrength out of Zion; rule thou in the midſt of thine enemies.

Thy people ſhall be willing in the day of thy power.

Lesson VI.

And Jeſus called a little child unto him, and ſet him in the midſt of them.

And ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. But the Phariſees and lawyers rejected the counſel of God againſt themſelves.

And this is life eternal, to know Thee the only true God, and Jeſus Chriſt whom thou haſt ſent.

And hereby we know that he abideth in us, by the Spirit which he hath given us.

Is the Spirit of the Lord ſtraitened? Are theſe his doings? Do not my words do good to him that walketh uprightly?

Lesson VII.

Both young men and maidens, old men and children, let them praiſe the name of the

Lord; for his name alone is excellent: his glory is above the earth and the heaven.

Out of the mouth of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger.

And now, little children, abide in him, that when he ſhall appear we may have confidence, and not be aſhamed before him at his coming.

O Lord, our Lord, how excellent is thy name in all the earth!

GRADATION IV. Of Spelling.

Words of four Syllables.

A-Bo-mi-nate ap-po-ſite-ly con-cu-pi-ſcence
a-bi-li-ty ap-pro-pri-ate Ce-ſa-re-a
a-ban-don-ed a-po-ſtle-ſhip con-ti-nu-ed
ac-ceſ-ſi-ble aſ-cer-tain-ed con-ven-ti-on
a-do-ra-ble a-vail-a-ble con-ſi-der-ed
aſ-cen-ſi-on Bar-ba-ri-an cor-re-ſpond-ed
ap-pli-ca-ble bar-ba-ri-ty con-tri-ti-on
af-fi-ni-ty bar-ba-ri-ty ce-le-bra-ted
af-flic-ti-on bar-ba-rouſ-ly ce-re-mo-ny
af-ſec-ti-on be-ha-vi-our cen-tu-ri-on
al-a-baſ-ter be-ne-vo-lence cre-a-ti-on
ad-ul-te-ry be-ne-fi-cence ce-leſ-ti-al
au-da-ci-ous be-a-ti-tude ce-le-ri-ty
au-da-ci-ty be-nig-ni-ty ce-li-bri-ty
au-tho-ri-zed be-wil-der-ed Cy-re-ni-us
au-tho-ri-ty beau-ti-ful-ly con-feſ-ſi-on
ad-op-ti-on boun-ti-ful-ly Co-loſ-ſi-ans
aſ-ſo-ci-ate bru-ta-li-ty cor-ro-bo-rate
A-ra-bi-a be-liev-ing-ly con-tent-ed-ly
am-baſ-ſa-dor Co-rin-thi-ans con-ten-ti-on
an-ge-li-cal cir-cum-ſtan-ces con-ci-li-ate
ap-pren-tice-ſhip cir-cum-ci-ſed con-ſe-cra-ted
ap-pear-an-ces co-ve-nant-ed coun-ter-vail-ed
ac-quaint-an-ces cour-te-ouſ-ly co-vet-ouſ-neſs
al-le-go-ry cor-di-al-ly con-trac-ti-on
al-to-ge-ther com-mu-ni-cate cor-rup-ti-on
an-ſwer-a-ble com-mu-ni-on cru-ci-fi-ed
an-ti-ci-pate com-fort-able con-ſump-ti-on
a-tro-ci-ous com-pa-ti-ble cou-ra-ge-ous
ap-pre-hen-ſive con-ve-ni-ent co-op-er-ate
ap-pur-te-nance ci-vi-li-ty con-fe-de-rate

con-ver-ſa-ble
Dam-na-ti-on
de-bi-li-ty
de-li-ver-ed
de-tec-ti-on
de-ri-ſi-on
de-no-mi-nate
de-ro-ga-ted
de-ter-mi-ned
de-lec-ta-ble
de-li-ci-ous
de-ſi-ra-ble
de-vo-ti-on
de-tec-ti-on
di-men-ſi-on
di-vi-ſi-on
di-la-to-ry
di-rec-ti-on
di-vi-ni-ty
do-mi-ni-on
do-na-ti-on
dan-ger-ouſ-ly
du-ra-ti-on
du-ti-ful-ly
diſ-ci-ple-ſhip
du-te-ouſ-ly
E-bri-e-ty
e-di-ti-on
ex-alt-ed-neſs
E-pi-pha-ny
Eb-en-ez-er
e-du-ca-ted
e-lec-tion
e-gre-gi-ous

e-mer-gen-cy
e-le-va-ted
e-ſti-ma-ted
ef-fi-ca-cy
ef-fec-tu-al
e-vic-ti-on
en-dea-vour-ed
e-nu-me-rate
en-a-mour-ed
en-ter-priz-ing
ef-fi-ci-ent
e-mo-ti-on
e-mo-lu-ment
er-ro-ne-ous
ex-ag-ge-rate
ex-hi-le-rate
e-lu-ci-date
e-ſta-bliſh-ed
E-phe-ſi-ans
en-ter-tain-ed
ex-e-cu-tor
ex-e-cu-trix
em-pha-ti-cal
en-thu-ſi-aſt
en-vi-ouſ-ly
e-ter-nal-ly
en-li-ven-ed
ex-qui-ſite-ly
en-er-ge-tic
eſ-cut-che-on
eſ-ſen-ti-al
e-ſpe-ci-al
e-va-po-rate
e-vin-ci-ble

ex-a-ni-mate
E-gyp-ti-an
ex-cep-ti-on
ex-ceed-ing-ly
e-vi-dent-ly
ex-em-pli-fy
ex-o-ne-rate
ex-er-ci-ſes
ex-tra-va-gant
ex-pa-ti-ate
ex-ter-mi-nate
ex-te-nu-ate
ex-pe-ri-ment
ex-tre-mi-ty
ex-u-be-rant
Fra-gi-li-ty
fun-da-ment-al
fe-li-ci-ty
fra-ter-ni-ty
fal-la-ci-ous
fa-mi-li-ar
for-mi-da-ble
fu-ri-ouſ-ly
for-get-ful-neſs
fu-tu-ri-ty
foun-da-ti-on
for-ti-fi-ed
fu-ri-ouſ-ly
Ga-la-ti-ans
gra-da-ti-on
ge-ne-ra-ted
gra-tu-i-ty
go-vern-a-ble
ge-o-me-try

glo-ri-fi-ed
gra-ci-ouſ-ly
Ha-bi-ta-ble
hal-le-lu-jah
ha-bi-tu-al
he-re-ti-cal
he-te-ro-dox
ho-nour-a-ble
hiſ-to-ri-cal
hy-po-cri-ſy
hu-ma-ni-ty
hu-mi-li-ty
hy-po-the-ſis
IM-MA-NU-EL
in-he-rit-ance
i-do-la-trous
im-a-gin-ed
I-du-me-a
in-i-ti-al
il-luſ-tra-ted
in-no-cen-cy
in-i-qui-ty
im-me-di-ate
im-ma-cu-late
il-lu-mi-nate
in-duſ-tri-ous
il-le-gal-ly
im-pi-ouſ-ly
in-ſtru-ment-al
in-ge-ni-ous
in-ge-nu-ous
in-ha-bi-tant
in-of-fen-ſive
in-va-ſi-on
in-vi-ſi-ble
in-ge-mi-nate
in-glo-ri-ous
in-fec-ti-ous
in-flam-ma-ble
in-fa-tu-ate
in-cre-di-ble
in-con-gru-ous
in-fi-nite-ly
in-vi-o-late
in-vi-di-ous
ir-re-ve-rent
in-hu-mane-ly
in-i-mi-cal
in-ju-ri-ous
in-he-rent-ly
in-tru-ſi-on
Iſ-ca-ri-ot
in-cu-ra-ble
in-tox-i-cate
in-do-lent-ly
im-po-ten-cy
im-pi-e-ty
in-flu-en-ced
im-pa-ri-ty
im-poſ-ſi-ble
im-pe-ni-tent
im-pe-ri-ous
im-pli-cit-ly
im-pe-tu-ous
im-mor-tal-ly
im-por-tune-ly
im-pu-dent-ly
in-ca-pa-ble
im-pro-vi-dent
in-com-pe-tent
in-co-he-rent
in-ter-ceſ-ſor
in-de-pend-ent
in-ſa-ni-ty
in-tem-pe-rance
in-ter-rupt-ed
in-ter-po-ſed
in-ve-te-rate
ir-ra-di-ate
i-mi-ta-ble
in-cor-po-rate
in-cor-rect-ly
in-tem-pe-rate
in-tel-li-gence
in-te-ri-or
in-ter-min-gle
in-ti-mate-ly
in-ti-mi-date
in-tro-duc-tive
in-vi-ting-ly
Je-re-mi-ah
Je-ru-ſa-lem
Je-ho-ſa-phat
jo-vi-al-ly
ju-di-ci-ous
ju-di-ca-tor
juſ-ti-fi-er
ju-di-ci-al
Le-ga-li-ty
la-bo-ri-ous
le-gi-ti-mate
le-giſ-la-tor

le-giſ-la-ture
Le-vi-ti-cus
li-cen-ti-ate
li-be-ra-li-ty
li-ti-gi-ous
lo-gi-cal-ly
la-men-ta-ble
lu-mi-na-ry
lo-qua-ci-ty
li-ber-tin-iſm
li-te-ra-ture
lux-u-ri-ous
Ma-le-fac-tor
mo-de-rate-ly
mar-vel-louſ-ly
ma-giſ-tra-cy
me-mo-ri-al
me-mo-ran-dum
Ma-ha-na-im
mer-ci-ful-ly
men-ſu-ra-ble
mu-tu-al-ly
men-ti-on-ed
Me-di-a-tor
Mat-ta-thi-as
mo-ti-on-leſs
mi-ni-ſter-ed
ma-ni-feſt-ed
mol-li-fi-ed
ma-te-ri-al
mo-nu-men-tal
mo-ti-on-leſs
miſ-ſi-on-er
miſ-ſi-on-ed

myſ-te-ri-ous
Ne-he-mi-ah
ne-ver-the-leſs
no-to-ri-ous
na-ti-on-al
no-ti-on-al
na-tu-ral-ly
ne-ga-tive-ly
no-mi-na-ted
nu-tri-ment-al
ne-ga-ti-on
ne-ceſ-ſa-ry
O-ba-di-ah
O-bed-e-dom
o-pe-ra-tor
o-be-di-ence
o-be-di-ent
ob-ſer-va-tor
op-pro-bi-ous
o-ri-gi-nal
op-preſ-ſi-on
o-miſ-ſi-on
ob-li-ged-ly
om-ni-ſci-ent
om-ni-pre-ſent
op-por-tune-ly
o-pi-ni-on
o-ra-to-ry
or-tho-dox-y
o-di-ouſ-ly
or-na-ment-al
of-fi-ci-ate
o-ver-whelm-ed
o-ver-ſha-dow

Par-li-a-ment
par-don-a-ble
per-ſe-ve-rance
pre-ci-ouſ-ly
pa-ti-ent-ly
plen-ti-ful-ly
plen-te-ouſ-ly
pi-ti-ful-ly
pro-di-gi-ous
pro-ver-bi-al
pro-miſ-cu-ous
pow-er-ful-ly
phy-ſi-cal-ly
pro-miſ-ſo-ry
pre-ſump-tu-ous
pre-ſer-va-tive
pre-par-ed-neſs
po-ſi-ti-on
pol-lu-ti-on
pol-lut-ed-neſs
pre-de-ceſ-ſor
pro-duc-ti-on
pon-der-ouſ-ly
pro-ſe-ly-ted
pre-dic-ti-on
pre-de-ter-mine
pro-hi-bit-ed
pro-fi-ta-ble
pro-ge-ni-tor
pro-fu-ſi-on
pre-em-in-ence
pro-lix-i-ty
pro-phe-ti-cal
pro-mo-ti-on

pro-qin-qui-ty
pro-di-gi-ous
pro-jec-ti-on
pro-pen-ſi-ty
punc-tu-al-ly
phy-lac-te-ry
Phi-lip-pi-ans
pre-ſer-va-tive
Pi-ha-hi-roth
Qua-ter-ni-on
qua-li-fi-ed
Ra-pi-di-ty
ra-ven-ouſ-ly
righ-te-ouſ-ly
ra-ti-on-al
re-ve-rent-ly
re-ſo-lute-ly
re-la-ti-on
re-demp-ti-on
re-cep-ti-on
re-co-ve-ry
re-ſplen-dent-ly
re-con-ci-led
re-li-gi-ous
ra-ti-fi-ed
re-miſ-ſi-on
re-al-i-ty
re-mem-ber-ed
re-an-im-ate
ru-di-men-tal
ru-in-at-ed
re-cum-ben-cy
re-ſpec-ta-ble
re-le-van-cy

re-mark-a-ble
re-ge-ne-rate
re-pri-mand-ed
re-ver-be-rate
re-pre-ſent-er
re-pu-ta-ble
re-gu-la-tor
re-com-mend-ed
re-prov-a-ble
re-vo-ca-ble
re-u-ni-on
Sal-va-ti-on
ſa-cra-men-tal
ſa-cer-do-tal
ſanc-ti-fi-ed
Sta-ti-on-er
ſtu-di-ouſ-ly
ſe-pa-ra-ted
ſa-lu-ta-ry
ſta-bi-li-ty
ſim-pli-ci-ty
ſen-ſi-tive-neſs
ſup-pli-ca-ted
ſa-tiſ-fi-ed
ſym-pa-thi-zing
ſpe-ci-ouſ-ly
ſpu-ri-ouſ-ly
ſo-li-ci-tous
ſo-li-ci-tor
ſo-ve-reign-ty
ſe-di-ti-on
ſu-per-flu-ous
ſub-lu-na-ry
ſo-lem-ni-zed

ſu-per-in-tend
ſub-ſtan-ti-al
ſump-tu-ouſ-ly
ſuc-ceſs-ful-ly
ſuc-ceſ-ſive-ly
ſu-pe-ri-or
ſy-no-ni-mous
ſym-bo-li-cal
Ta-ber-na-cle
teſ-ti-mo-ny
Ti-mo-the-us
to-le-ra-ble
teſ-ti-fi-ed
the-o-lo-gy
tem-pe-rate-ly
te-di-ouſ-ly
ter-ri-ble-neſs
ter-ra-ne-ous
ter-reſ-tri-al
ter-ra-que-ous
te-me-ri-ty
ti-mi-di-ty
ti-mor-ouſ-ly
tri-umph-ant-ly
to-ward-li-neſs
U-bi-qui-ty
un-be-liev-ing
un-be-got-ten
un-cre-at-ed
un-di-vi-ded
u-ni-form-ly
un-de-fi-led
un-ac-cept-ed
u-ti-li-ty

u-na-ni-mous
u-ſu-al-ly
un-lea-ven-ed
un-ſup-port-ed
un-ſuſ-tain-ed
un-ſpot-ted-ly
ul-ti-mate-ly
un-de-fi-led
u-ni-ver-ſal
un-ea-ſi-neſs
un-be-com-ing
up-braid-ing-ly
un-ſa-vo-ry
un-wor-thi-ly
un-wit-ting-ly
Va.ca.ti-on
vo-ca-ti-on
va-ri-ouſ-ly
va-ri-a-ble
vex-a-ti-on
vain-glo-ri-ous
vi-ci-ouſ-ly
vir-tu-ouſ-ly
vex-a-ti-ous
vi-va-ci-ty
ve-ne-ra-ble
vi-gi-lant-ly
vi-gi-lan-cy
ve-ge-ta-ble
vil-lain-ouſ-ly
vi-gor-ouſ-ly
vul-ne-ra-ble
vice.ge-ren-cy
ven-tur-ouſ-ly
vi-o-lent-ly
vir-tu-al-ly
ve-ri-fi-ed
vice-re-gen-cy
ve-ge-ta-ble
vi-ru-lent-ly
vo-lun-ta-ry
vo-lup-tu-ous
vin-di-cat-ed
vice-roy-al-ty
What-ſo-e-ver
who-ſo-e-ver
when-ſo-e-ver
where-ſo-e-ver
whim-ſi-cal-ly
won-der-ouſ-ly
Ze-cha-ri-ah
Za-cha-ri-as
Ze-ru-i-ah
Zo-ro-ba-bel
Ze-pha-ni-ah
Ze-de-ki-ah

GRADATION IV. Of Reading.

Words of four Syllables.

Lesson I.

SAlvation belongeth unto the Lord; thy bleſſing is upon thy people. Selah.

The Lord liveth; and bleſſed be my Rock, and exalted be the God of the Rock of my ſalvation.

If thou return to the Almighty, thou ſhalt be built up; thou ſhalt put away iniquity far from thy tabernacle.

And unto man he ſaid, Behold, the fear of the Lord, that is wiſdom, and to depart from evil is underſtanding.

Lesson II.

Thus ſaith the Lord, Let not the wiſe man glory in his wiſdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

But let him that glorieth glory in this, that he underſtandeth and knoweth me, that I am the Lord, which exerciſe loving kindneſs, judgment, and righteouſneſs in the earth: for in theſe things I delight, ſaith the Lord.

And it ſhall come to paſs, that whoſoever ſhall call on the name of the Lord ſhall be delivered.

The Lord is good to them that wait for him, to the ſoul that ſeeketh him.

And Saviours ſhall come upon Mount Zion,

to judge the Mount of Eſau; and the kingdoms ſhall be the Lord's.

Salvation is of the Lord.

Lesson III.

If any man ſpeak, let him ſpeak as the oracles of God; if any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified, through Jeſus Chriſt: to whom be praiſe and dominion for ever and ever. Amen.

Now, therefore, hearken unto me, O ye children! for bleſſed are they that keep my ways.

How much better is it to get wiſdom than gold! and to get underſtanding rather to be choſen than ſilver!

He that followeth after righteouſneſs and mercy, findeth life, righteouſneſs, and honour.

Lesson IV.

I cried unto thee, O Lord! I ſaid; Thou art my refuge and my portion in the land of the living.

Attend unto my cry; for I am brought very low: deliver me from my perſecutors; for they are ſtronger than I.

O Lord our God, other lords beſides thee have had dominion over us; but by thee only will we make mention of thy name.

O Lord God! deſtroy not thy people and thine inheritance, which thou haſt redeemed through thy greatneſs; which thou haſt brought forth out of Egypt with a mighty hand.

O Iſrael, return unto the Lord thy God, for

thou haſt fallen by thine iniquity: take with you words, and turn to the Lord, and ſay, Take away all iniquity, and receive us graciouſly, ſo will we render the calves of our lips.

Lesson V.

Without faith it is impoſſible to pleaſe God: for he that cometh to him muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.

As for ſuch as turn aſide unto their crooked ways, the Lord ſhall lead them forth with the workers of iniquity: but peace ſhall be upon Iſrael.

Unto you that fear my name ſhall the Sun of Righteouſneſs ariſe, with healing in his wings; and ye ſhall go forth, and grow up as calves of the ſtall.

That which is altogether juſt ſhalt thou follow, that thou mayeſt live, and inherit the land which the Lord thy God giveth thee.

Lesson VI.

Behold, I have taught you ſtatutes and judgments, even as the Lord my God commanded me; that ye ſhould do ſo in the land whither ye go to poſſeſs it.

Keep therefore and do them, for this is your wiſdom and your underſtanding in the ſight of the nations which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation is a wiſe and underſtanding people: for what nation is there ſo great, who hath God ſo nigh unto them,

as the Lord our God is in all things that we call upon him for? And what nation is there ſo great, that hath ſtatutes and judgments ſo righteous, as all this law which I ſet before you this day?

Thy teſtimonies are very ſure. Holineſs becometh thine houſe, O Lord, for ever.

Lesson VII.

Hearken unto me, O my people, and give ear unto me, O my nation: for a law ſhall proceed from me, and I will make my judgment to reſt for a light of the people.

My righteouſneſs is near; my ſalvation is gone forth; and mine arm ſhall judge the people; the iſles ſhall wait upon me, and on mine arm ſhall they truſt.

Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens ſhall vaniſh away like ſmoke, and the earth ſhall wax old like a garment, and they that dwell therein ſhall die in like manner: but my ſalvation ſhall be for ever, and my righteouſneſs ſhall not be aboliſhed.

Bleſſed be the Lord God of Iſrael, from everlaſting to everlaſting, and let all the people ſay, Amen.

Praiſe ye the Lord.

GRADATION V. Of Spelling.

Words of five Syllables.

A-BO-MI-NA-BLE
a-bo-mi-na-ted
al-ter-ca-ti-on
ag-gra-va-ti-on
a-gi-ta-ti-on
ab-ju-ra-ti-on
aſ-pi-ra-ti-on
ad-u-la-ti-on
an-i-mo-ſi-ty
af-fec-ti-on-ate
ad-o-ra-ti-on
ad-mi-ra-ti-on
ad-mi-niſ-ter-ed
ac-cep-ta-ti-on
an-ni-ver-ſa-ry
al-le-go-ri-cal
ad-van-ta-ge-ous
a-bo-li-ti-on
an-i-ma-ti-on
al-te-ra-ti-on
aſ-ſi-du-i-ty
ab-er-ra-ti-on
A-do-ni-be-zek
A-re-o-pa-gite
a-do-ra-ti-on
Ba-al-ſha-li-ſha
Ba-al-pe-ra-zim
be-ne-fac-ti-on
be-ne-fi-ci-al
be-a-ti-fi-cal
be-ne-vo-lent-ly
be-ne-dic-ti-on
Cal-cu-la-ti-on
ca-lum-ni-a-tor
con-vo-ca-ti-on
com-mer-ci-al-ly
chy-me-ri-cal-ly
ca-pa-ci-ouſ-neſs
con-de-ſcen-ſi-on
cuſ-to-ma-ri-ly
ca-te-che-ti-cal
ce-re-mo-ni-al
con-ve-ni-ent
con-ſi-de-rate-ly
cu-ri-o-ſi-ty
cor-po-ra-ti-on
con-ſan-gui-ni-ty
com-mu-ni-ca-ted
con-gra-tu-la-ted
con-ſci-en-ti-ous
cou-tra-dic-ti-on
Chriſ-ti-a-ni-ty
con-ti-nu-al-ly
con-temp-tu-ouſ-ly
cul-ti-va-ti-on
Deu-te-ro-no-my
de-vaſ-ta-ti-on
de-ter-mi-nate-ly
diſ-cri-mi-na-tive
du-o-de-ci-mo
de-li-be-ra-ted
di-a-bo-li-cal

de-pre-ca-ti-on
Di-o-ny-ſi-us
de-po-ſi-ti-on
diſ-po-ſi-ti-on
diſ-cri-mi-na-tive
di-vi-na-ti-on
diſ-qui-ſi-ti-on
diſ-ſa-tiſ-fi-ed
diſ-ſo-lu-ti-on
diſ-ſer-ta-ti-on
de-ri-va-ti-on
deſ-pe-ra-ti-on
diſ-pu-ta-ti-on
di-a-me-tri-cal
de-co-ra-ti-on
dic-ti-o-na-ry
do-mi-neer-ing-ly
E-bo-li-ti-on
ec-cle-ſi-aſ-tic
e-lo-cu-ti-on
e-ru-di-ti-on
e-ma-ci-a-ted
e-ma-na-ti-on
ex-em-pla-ri-ly
e-qui-noc-ti-al
ex-tin-guiſh-a-ble
ex-a-ni-ma-ted
e-nu-me-ra-ted
ex-po-ſi-ti-on
ex-poſ-tu-la-ted
ex-e-cu-ti-on
e-le-va-ti-on
e-qua-ni-mi-ty
e-van-ge-li-cal

e-men-da-ti-on
eſ-ſen-ti-al-ly
ex-pec-ta-ti-on
e-vo-lu-ti-on
eſ-ti-ma-ti-on
ex-pi-a-ti-on
Fa-bri-ca-ti-on
fa-mi-li-ar-ly
fal-la-ci-ouſ-ly
fer-men-ta-ti-on
fore-men-ti-on-ed
fe-ro-ci-ouſ-ly
fa-ſhi-on-a-bly
fi-gu-ra-tive-ly
for-ni-ca-ti-on
fi-li-a-ti-on
fun-da-men-tal-ly
Gra-vi-ta-ti-on
gra-du-a-ti-on
ge-ne-ro-ſi-ty
ge-ne-a-lo-gy
ge-ne-ra-ti-on
Ha-bi-ta-ti-on
he-re-ti-cal-ly
hiſ-to-ri-cal-ly
hu-mi-li-a-ted
hy-per-bo-li-cal
hoſ-pi-ta-li-ty
Hi-e-ro-pa-lus
hi-e-ro-gly-phic
I-mi-ta ti-on
in-he-rit-an-ces
in-i-mi-ca-ble
in-or-di-nate-ly

in-ge-nu-ouſ-ly
in-ad-vert-ent-ly
in-ſi-nu-a-ted
in-veſ-ti-ga-ted
in-vo-lun-ta-ry
in-vi-o-la-ble
in-for-ma-ti-on
in-di-geſ-ti-on
in-ac-cu-rate-ly
in-di-vi-du-al
in-ter-me-di-ate
im-me-di-ate-ly
im-mo-de-rate-ly
il-luſ-tri-ouſ-ly
in-vo-ca-ti-on
in-ſtal-la-ti-on
in-ti-ma-ti-on
il-lu-mi-na-ted
im-pu-ta-ti-on
in-i-qui-touſ-ly
in-at-ten-ti-on
in-ter-ceſ-ſi-on
im-a-gin-a-ble
in-e-qua-li-ty
in-cli-na-ti-on
ir-re-ve-rent-ly
ir-re-ver-ſi-ble
in-duſ-tri-ouſ-ly
im-mo-ra-li-ty
in-ſi-nu-a-ted
in-car-na-ti-on
in-vi-ta-ti-on
in-un-da-ti-on
in-no-va-ti on

Iſ-ra-el-it-iſh
in-ſti-tu-ti-on
ir-re-vo-ca-ble
ir-re-ſiſ-ti-ble
in-eſ-ti-ma-ble
in-com-pa-ra-ble
in-con-gru-ouſ-ly
in-flu-en-ti-al
in-ac-cu-ra-cy
in-con-ſiſ-ten-cy
in-ter-ro-ga-ted
ir-re-li-gi-on
ir-ra-di-a-ted
Ju-ve-ni-li-ty
ju-di-ci-ouſ-ly
ju-di-ca-to-ry
juſ-ti-fi-a-ble
Ka-deſh-bar-ne-a
Ki-ri-a-tha-im
Ki-ri-a-thar-ba
La-bo-ri-ouſ-neſs
laſ-ci-vi-ouſ-neſs
laſ-ci-vi-ouſ-ly
li-mi-ta-ti-on
li-be-ra-li-ty
le-gi-o-na-ry
li-cen-ti-ouſ-neſs
le-giſ-la-ti-on
le-gi-ti-ma-cy
La-o-di-ce-a
lux-u-ri-ouſ-ly
lu-cu-bra-ti-on
lux u-ri-an-cy
Mag-na-ni-mi-ty

mo-leſ-ta-ti-on
mo-du-la-ti-on
men-ſu-ra-ti-on
mi-ti-ga-ti-on
me-lo-di-ouſ-neſs
mi-ni-ſtra-ti-on
ma-li-ci-ouſ-ly
mil-le-na-ri-an
miſ-ſi-o-na-ry
me-tho-di-cal-ly
me-mo-ri-al-iſt
me-di-a-to-ry
me-ri-to-ri-ous
me-cha-ni-cal-ly
mu-ta-bi-li-ty
me-ta-pho-ri-cal
ma-the-ma-ti-cal
miſ-un-der-ſtand-ing
miſ-ap-pre-hend-ed
Ma-ce-do-ni-a
myſ-te-ri-ous-ly
Na-vi-ga-ti-on
nu-me-ra-ti-on
no-mi-na-ti-on
no-ti-on-al-ly
nu-me-ri-cal-ly
Ne-bu-zar-a-dan
ne-ceſ-ſa-ri-ly
no-to-ri-ouſ-ly
Ob-ſer-va-ti-on
or-na-men-tal-ly
o-be-di-ent-ly
ob-jur-ga-ti-on
ob-lec-ta-ti-on
ob-ſe-cra-ti-on
ob-ſcu-ra-ti-on
ob-ſer-va-to-ry
o-pe-ra-ti-on
ob-li-ga-ti-on
ob-ſe-qui-ouſ-ly
o-do-ri-fe-rous
O-ne-ſi-pho-rus
o-ſten-ta-ti-on
op-por-tu-ni-ty
Phra-ſe-o-lo-gy
pre-ſer-va-ti-on
per-pe-tu-al-ly
par-ti-cu-lar-ly
pe-cu-li-ar-ly
paſ-ſi-on-ate-ly
pa-ci-fi-ca-tor
pre-ſen-ta-ti-on
pro-vo-ca-ti-on
per-pen-di-cu-lar
pre-deſ-ti-na-ted
pal-pi-ta-ti-on
pe-ne-tra-ti-on
per-ſe-cu-ti-on
par-ſi-mo-ni-ous
par-ti-al-i-ty
pre-pa-ra-to-ry
par-don-a-ble-neſs
pal-pa-bi-li-ty
pu-ſil-la-ni-mous
pu-tre-fac-ti-on
phi-lo-ſo-phi-cal
pe-tri-fac-ti-on
phi-lo-lo-gi-cal

po-pu-la-ri-ty
prin-ci-pa-li-ty
Qua-dren-ni-al-ly
quin-teſ-ſen-ti-al
queſ-ti-on-a-ble
Quin-qua-ge-ſi-ma
Ra-pa-ci-ouſ-neſs
re-ve-la-ti-on
re-pro-ba-ti-on
re-ſer-va-ti-on
re-gu-la-ti-on
re-gu-la-ri-ty
re-nu-me-ra-ted
re-li-gi-ouſ-ly
re-ve-ren-ti-al
re-pe-ti-ti-on
re-can-ta-ti-on
re-ſto-ra-ti-on
re-fu-ta-ti-on
re-pro-ba-ti-on
re-con-ci-la-ble
re-aſ-ſump-ti-on
re-tri-bu-ti-on
re-vo-lu-ti-on
ra-ti-on-al-ly
re-ſo-lu-ti-on
re-cre-a-ti-on
re-for-ma-ti-on
re-ge-ne-ra-ted
re-pre-ſen-ta-tive
re-ſig-na-ti-on
Sa-lu-ta-ti-on
ſa-tiſ-fac-ti-on
Sa-mo-thra-ci-a
ſig-ni-fi-can-cy
ſa-cra-men-tal-ly
ſpe-cu-la-ti-on
ſi-tu-a-ti-on
ſa-ga-ci-ouſ-ly
ſu-per-in-tend-ed
ſu-per-in-tend-ent
ſup-po-ſi-ti-on
ſy-no-ni-mouſ-ly
ſchiſ-ma-ti-cal-ly
ſa-lu-bri-ouſ-ly
Tra-di-ti-on-al
Theſ-ſa-lo-ni-ca
Theſ-ſa-lo-ni-ans
te-na-ci-ouſ-ly
tri-bu-la-ti-on
the-o-lo-gi-cal
tranſ-po-ſi-ti-on
tranſ-mu-ta-ti-on
tranſ-por-ta-ti-on
ter-mi-na-ti-on
tranſ-for-ma-ti-on
teſ-ti-mo-ni-al
tur-gi-da-ti-on
to-le-ra-ti-on
U-na-ni-mi-ty
un-al-ter-a-ble
un-ac-com-pliſh-ed
un-an-ſwer-a-ble
un-ac-cep-ta-ble
un-mea-ſur-a-ble
un-hoſ-pi-ta-ble
un-at-tain-a-ble
un-re-pro-va-ble

un-re-bu-ka-ble
un-ſup-port-a-ble
un-a-wa-ken-ed
un-cir-cum-ci-ſed
un-ge-ne-rouſ-ly
u-na-ni-mouſ-ly
un-cha-ri-ta-bly
un-de-ter-min-ed
un-a-vail-a-ble
un-ac-cuſ-tom-ed
un-fa-vou-ra-bly
un-trac-ta-ble-neſs
u-ni-ver-ſal-ly
u-ni-for-mi-ty
ul-ce-ra-ti-on
un-de-ni-a-bly
un-war-ran-ta-ble
un-righ-te-ouſ-neſs

un-ut-ter-a-ble
Va-le-dic-ti-on
va-lu-a-ti-on
ve-ne-ra-ti-on
ve-ge-ta-ti-on
Va-len-ti-ni-ans
va-ri-a-ti-on
vi-ſi-ta-ti-on
vi-ſi-bi-li-ty
vic-to-ri-ouſ-ly
vo-lu-bi-li-ty
vin-di-ca-ti-on
vo-ra-ci-ouſ-neſs
vo-lup-tu-ouſ-neſs
vo-ca-bu-la-ry
vo-lu-mi-nouſ-ly
vul-ne-ra-ti-on
War-rant-a-ble-neſs

GRADATION V. Of Reading.

Words of five Syllables.

Lesson I.

KNOW, therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations.

Bleſſed is the nation whoſe God is the Lord, and the people whom he hath choſen for his own inheritance.

The Lord looketh from heaven, he beholdeth all the ſons of men; from the place of his habitation he looketh upon the inhabitants of the earth.

Thou art my King, O God! command deliverances for Jacob.

Let my ſupplications come before thee; deliver me, according to thy word.

Lesson II.

And this day ſhall be unto you for a memorial, and ye ſhall keep it a feaſt throughout your generations; ye ſhall keep it a feaſt by an ordinance for ever.

Seven days ſhall ye eat unleavened bread, even the firſt day ye ſhall put away leaven out of your houſes, for whoſoever eateth leavened bread from the firſt day until the ſeventh day, that ſoul ſhall be cut off from Iſrael.

And in the firſt day there ſhall be an holy convocation; and in the ſeventh day there ſhall

be an holy convocation to you; no manner of work ſhall be done in them, ſave that which every man muſt eat, that may be done of you.

And ye ſhall obſerve the feaſt of unleavened bread; for in this ſelf ſame day have I brought your armies out of the land of Egypt; therefore ſhall ye obſerve this day in your generations by an ordinance for ever.

Lesson III.

Now the ſojourning of the children of Iſrael, who dwelt in Egypt, was four hundred and thirty years.

And it came to paſs at the end of four hundred and thirty years, even the ſelf ſame day it came to paſs, that all the hoſts of the Lord went out from the land of Egypt.

It is a night to be much obſerved unto the Lord, for bringing them out from the land of Egypt. This is that night of the Lord, to be obſerved of all the children of Iſrael in their generations.

He hath ſent redemption unto his people.

He hath commanded his covenant for ever. Holy and reverend is his name.

Lesson IV.

And the Lord ſpake unto Moſes, ſaying, Speak unto the congregation of the children of Iſrael, and ſay unto them, Ye ſhall be holy; for I the Lord your God am holy.

Ye ſhall fear every man his mother and his father, and keep my Sabbaths; I am the Lord your God.

Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty; but in righteouſneſs ſhalt thou judge thy neighbour.

Judge not according to the appearance, but judge righteous judgment.

Lesson V.

Thou ſhalt not go up and down as a tale-bearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour: I am the Lord.

Thou ſhalt not hate thy brother in thine heart. Thou ſhalt in any-wiſe rebuke thy neighbour, and not ſuffer ſin upon him.

Thou ſhalt not avenge, nor bear any grudge againſt the children of thy people; but thou ſhalt love thy neighbour as thyſelf: I am the Lord.

Ye ſhall do no unrighteouſneſs in judgment, in weight, or meaſure. Juſt balances, juſt weights, a juſt ephah, and a juſt hin ſhall ye have: I am the Lord your God, which brought you out of the land of Egypt.

Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them: I am the Lord.

Lesson VI.

The viſion of Obadiah. Thus ſaith the Lord God concerning Edom, We have heard a rumour from the Lord; and an ambaſſador is ſent among the heathen: ariſe, ye, and let us ariſe up againſt her in battle.

Behold, I have made thee ſmall among the heathen; thou art greatly deſpiſed.

The pride of thine heart hath deceived thee. Thou that dwelleſt in the clefts of the rock, whoſe habitation is high; that ſaith in his heart, Who ſhall bring me down to the ground? Though thou exalt thyſelf as the eagle, and though thou ſet thy neſt among the ſtars, thence will I bring thee down, ſaith the Lord.

Lesson VII.

Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſweareſt unto our fathers, a land that floweth with milk and honey.

This day the Lord thy God hath commanded thee to do theſe ſtatutes and judgments. Thou ſhalt, therefore, keep and do them with all thine heart, and with all thy ſoul. Thou haſt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken to his voice. And the Lord hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that thou ſhouldeſt keep all his commandments; and to make thee high above all nations which he hath made, in praiſe, and in name, and in honour; and that thou mayeſt be a holy people unto the Lord thy God, as he hath ſpoken.

GRADATION VI. Of Spelling.

Words of six Syllables.

A-Bo-mi-na-ti-on
a-poſ-to-li-cal-ly
af-fec-ti-on-ate-ly
ac-com-mo-da-ti-on
ad-mi-niſ-tra-ti-on
aſ-ſo-ci-a-ti-on
all-ſuf-fi-ci-en-cy
aſ-ſaſ-ſi-na-ti-on
a-ni-mad-ver-ſi-on
a-rith-me-ti-ci-an
ar-ti-cu-la-ti-on
aſ-ſe-ve-ra-ti-on
an-ti-mo-nar-chi-al
A-bel-beth-ma-a-cah
Be-ne-fi-ci-a-ry
Be-ra-dach-ba-la-dan
Be-a-ti-fi-cal-ly
Con-ſi-der-a-ti-on
co-op-er-a-ti-on
cir-cum-lo-cu-ti-on
co-ag-u-la-ti-on
con-ſci-en-ti-ouſ-ly
con-ti-nu-a-ti-on
cor-ro-bo-ra-ti-on
ce-re-mo-ni-ouſ-ly
con-ci-li-a-to-ry
con-ſi-der-a-ble-neſs
con-gra-tu-la-to-ry
ca-lum-ni-a-ti-on
ca-te-go-ri-cal-ly
com-mem-mo-ra-ti-on
con-ci-li-a-ti-on
De-no-mi-na-ti-on
de-li-ne-a-ti-on
diſ-o-be-di-ent-ly
diſ-cre-ti-on-a-ry
diſ-ſa-tiſ-fac-ti-on
diſ-ad-van-ta-ge-ous
de-ter-mi-na-ti-on
de-li-be-ra-ti-on
de-po-pu-la-ti-on
diſ-ſi-mu-la-ti-on
de-ge-ne-ra-ti-on
de-i-fi-ca-ti-on
diſ-a-ni-ma-ti-on
diſ-ap-pro-ba-ti-on
diſ-cri-mi-na-ti-on
diſ-ci-pli-na-ri-an
dul-ci-fi-ca-ti-on
de-nun-ci-a-ti-on
Ec-cle-ſi-aſ-ti-cus
e-di-fi-ca-ti-on
ex-am-in-na-ti-on
e-qui-vo-ca-ti-on
e-ja-cu-la-ti-on
ex-te-nu-a-ti-on
e-va-po-ra-ti-on
ex-tra-or-di-na-ry
ex-poſ-tu-la-to-ry
ex-cep-ti-on-a-ble
em-ble-ma-ti-cal
ex-poſ-tu-la-ti-on

ec-cle-ſi-aſ-ti-cal
ex-a-ni-ma-ti-on
e-nu-me-ra-ti-on
ex-pe-ri-men-tal-ly
ex-com-mu-ni-ca-ted
fa-mi-li-a-ri-ty
for-ti-fi-ca-ti-on
fal-ſi-fi-ca-ti-on
fruc-ti-fi-ca-ti-on
Gra-ti-fi-ca-ti-on
glo-ri-fi-ca-ti-on
ge-ne-a-lo-gi-cal
ge-o-gra-phi-cal-ly
Hiſ-to-ri-o-gra-pher
hu-mi-li-a-ti-on
hi-e-ro-gly-phi-cal
he-te-ro-ge-ne-ous
hy-po-cri-ti-cal-ly
ho-mo-ge-ne-ouſ-neſs
Im-ma-te-ri-al-ly
ir-ra-di-a-ti-on
in-fal-li-bi-li-ty
in-ter-ro-ga-to-ry
in-ter-ro-ga-ti-on
in-con-ſi-de-ra-ble
in-con-ve-ni-ent-ly
im-a-gi-na-ti-on
in-com-pre-hen-ſi-ble
in-ge-mi-na-ti-on
im-mu-ta-bi-li-ty
im-par-ti-a-li-ty
im-poſ-ſi-bi-li-ty
in-ſen-ſi-bi-li-ty
ig-no-mi-ni-ouſ-ly
ir-re-con-ci-la-ble
in-ter-po-ſi-ti-on
in-ſtan-ta-ne-ouſ-ly
in-veſ-ti-ga-ti-on
im-pe-tu-o-ſi-ty
il-le-gi-ti-ma-cy
im-ma-te-ri-al-iſm
im-pec-ca-bi-li-ty
im-mu-ta-bi-li-ty
in-fe-ri-o-ri-ty
Juſ-ti-fi-ca-ti-on
juſ-ti-fi-a-ble-neſs
Je-ga-ſa-ha-du-tha
Ki-broth-hat-ta-a-vah
La-ce-de-mo-ni-ans
Me-ſo-po-ta-mi-a
ma-giſ-te-ri-al-ly
ma-ni-feſ-ta-ti-on
me-ri-to-ri-ouſ-ly
mor-ti-fi-ca-ti-on
mul-ti-pli-ca-ti-on
me-di-ter-ra-ne-an
ma-ni-feſ-ta-ti-on
mo-di-fi-ca-ti-on
ma-ni-feſ-ta-ti-on
Ne-go-ti-a-ti-on
ne-ceſ-ſi-ta-ri-an
ne-ceſſ-ſi-ta-ti-on
Or-tho-gra-phi-cal-ly
o-do-ri-fer-ouſ-ly
o-be-di-en-ti-al
or-ga-ni-za-ti-on
Pro-pi-ti-a-ti-on
par-ti-ci-pa-ti-on

pre-deſ-ti-na-ti-on
pre-me-di-ta-ti-on
pul-ve-ri-za-ti-on
pre-deſ-ti-na-ri-an
pu-ſil-la-ni-mi-ty
pe-cu-li-a-ri-ty
pro-craſ-ti-na-ti-on
pro-por-ti-on-a-ble
pro-nun-ci-a-ti-on
pu-ri-fi-ca-ti-on
Qua-li-fi-ca-ti-on
Ra-ri-fi-ca-ti-on
ra-ti-fi-ca-ti-on
re-com-men-da-ti-on
re-pre-ſen-ta-ti-on
re-ſi-den-ti-a-ry
Sanc-ti-fi-ca-ti-on
ſig-ni-fi-ca-ti-on
ſu-pe-ri-o-ri-ty
ſa-cri-li-gi-ouſ-ly
ſu-per-ſti-ti-ouſ-ly
ſu-per-fi-ci-al-ly
ſu-per-ci-li-ouſ-ly
ſur-rep-ti-ti-ouſ-ly
ſu-per-in-ten-den-cy
ſo-li-ci-ta-ti-on
ſub-or-di-na-ti-on
ſpi-ri-tu-al-i-ty
ſu-per-nu-me-ra-ry
ſo-lem-ni-za-ti-on
Sy-ro-phe-ni-ci-an
Tranſ-fi-gu-ra-ti-on
the-o-lo-gi-cal-ly
ty-po-gra-phi-cal-ly
tra-di-ti-on-a-ry
tu-mul-tu-a-ti-on
Un-pro-fi-ta-ble-neſs
un-par-don-a-ble-neſs
un-cha-ri-ta-ble-neſs
un-ne-ceſ-ſa-ri-ly
u-ni-ver-ſa-li-ty
Va-le-tu-di-na-ry
va-ri-e-ga-ti-on
vi-tu-pe-ra-ti-on
vi-vi-fi-ca-ti-on
vo-ci-fe-ra-ti-on
ve-ri-ſi-mi-li-tude
ver-ſi-fi-ca-ti-on
Zaph-nath-pa-a-ne-ah

GRADATION VI. Of Reading.

Words of ſix Syllables.

Lesson I.

AND Jeſus ſaid unto them, Verily I ſay unto you, That ye which have followed me in the regeneration, when the Son of Man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael: and every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my name's ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.

Be ye therefore followers of God, as dear children.

Lesson II.

Now, therefore, in the ſight of all Iſrael, the congregation of the Lord, and in the audience of our God, keep and ſeek for all the commandments of the Lord your God; that ye may poſſeſs this good land, and leave it for an inheritance for your children after you for ever.

And thou Solomon, my ſon, know thou the God of thy fathers, and ſerve him with a perfect heart, and with a willing mind; for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts. If thou ſeek him he will be found of thee, but if thou forſake him, he will caſt thee off for

ever. Take heed, now, for the Lord hath choſen thee to build an houſe for the ſanctuary. Be ſtrong and do it.

Lesson III.

Ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called; but God hath choſen the fooliſh things of the world, to confound the wiſe; and God hath choſen the weak things of the world, to confound the things which are mighty; and baſe things of the world, and things which are deſpiſed, hath God choſen, yea, and things which are not, to bring to nought things that are, that no fleſh ſhould glory in his preſence.

But of him are ye in Chriſt Jeſus, who of God is made to us wiſdom, and righteouſneſs, ſanctification, and redemption; that according as it is written, He that glorieth, let him glory in the Lord.

Lesson IV.

And the Lord ſpake unto Moſes and unto Aaron, ſaying, This is the ordinance of the law which the Lord hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee a red heifer, without ſpot, wherein is no blemiſh, and upon which never came yoke.

And ye ſhall give her unto Eleazar, the prieſt, that he may bring her forth without the camp, and one ſhall ſlay her before his face.

And Eleazar, the prieſt, ſhall take of her

blood with his finger, and ſprinkle of her blood directly before the tabernacle of the congregation ſeven times.

And one ſhall burn the heifer in his ſight, her ſkin, her fleſh, and her blood, with her dung ſhall he burn. It is a purification for ſin.

And the prieſt ſhall take cedar wood, and hyſop, and ſcarlet, and caſt it into the midſt of the burning of the heifer.

Then the prieſt ſhall waſh his cloaths, and he ſhall bathe his fleſh in water, and afterwards he ſhall come into the camp, and the prieſt ſhall be unclean until the even.

And a man that is clean ſhall gather up the aſhes of the heifer, and lay them up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water of ſeparation. It is a purification for ſin.

Lesson V.

And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities deſerve, and haſt given ſuch deliverance as this: ſhould we again break thy commandments, and join in affinity with the people of theſe abominations, wouldeſt thou not be angry with us till thou hadſt conſumed us?

O Lord God of Iſrael, thou art righteous; for we remain yet eſcaped, as it is this day: behold, we are before thee in our treſpaſſes; for we cannot ſtand before thee becauſe of this.

Lesson VI.

And the King ſtood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his teſtimonies, and his ſtatutes, with all their heart, and with all their ſoul, to perform the word of this covenant, that were written in this book.

And all the people ſtood to the covenant.

Moreover, the workers with familiar ſpirits, and the wizards, and the images, and the idols, and all the abominations that were ſpoiled in the land of Judah, and in Jeruſalem, did Joſiah put away, that he might perform the words of the law which were written in the book that Hilkiah the prieſt found in the houſe of the Lord. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes; neither after him aroſe there any like unto him.

Lesson VII.

For there were many in the congregation that were not ſanctified: therefore the Levites had the charge of the killing of the paſſovers for every one that was not clean, to ſanctify them unto the Lord; for a multitude of the people, even many of Ephraim and Manaſſeh, Iſſachar and Zebulun, had not cleanſed them-

ſelves, yet did they eat the paſſover otherwiſe than it was written: but Hezekiah prayed for them, ſaying, The good Lord pardon every one that prepareth his heart to ſeek God, the Lord God of his fathers, though he be not cleanſed according to the purification of the ſanctuary.

And the Lord hearkened to Hezekiah, and healed the people.

GRADATION VII. Of Spelling.

Words of ſeven Syllables.

AN-ti-peſ-ti-len-ti-al
An-ti-tri-ni-ta-ri-an
Be-a-ti-fi-ca-ti-on
Con-ſub-ſtan-ti-a-ti-on
con-ſub-ſtan-ti-a-li-ty
co-eſ-ſen-ti-a-li-ty
Diſ-con-ti-nu-a-ti-on
de-te-ri-o-ra-ti-on
Ex-com-mu-ni-ca-ti-on
ex-tra-or-di-na-ri-ly
ex-em-pli-fi-ca-ti-on
In-con-ſi-de-ra-ti-on
in-dem-ni-fi-ca-ti-on
in-cor-rup-ti-bi-li-ty
im-ma-te-ri-a-li-ty
in-di-vi-ſi-bi-li-ty
in-com-pa-ti-bi-li-ty
im-men-ſu-ra-bi-li-ty
in-dem-ni-fi-ca-ti-on
La-pi-di-fi-ca-ti-on
la-ti-tu-di-na-ri-an
Miſ-re-pre-ſen-ta-ti-on
miſ-in-ter-pre-ta-ti-on
Na-tu-ra-li-za-ti-on
Ple-ni-po-ten-ti-a-ry
Re-con-ci-li-a-ti-on
re-ex-am-in-a-ti-on
re-ca-pi-tu-la-ti-on
Su-per-nu-me-ra-ti-on
ſu-per-e-ro-ga-ti-on
Tran-ſub-ſtan-ti-a-ti-on
Va-le-tu-di-na-ri-an

N. B. Theſe words of ſeven ſyllables are put merely for the ſake of exerciſing the learner in them; becauſe it muſt be underſtood, that only the word Reconciliation can be uſed in all the following Leſſons, compatible with the whole plan.

GRADATION VII. Of Reading.

Words of ſeven Syllables.

Lesson I.

WHILE I was ſpeaking, and praying, and confeſſing my ſin, and the ſin of my people Iſrael, and preſenting my ſupplication before the Lord my God, for the holy mountain of my God; yea, while I was ſpeaking in prayer, even the man Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to fly ſwiftly, touched me about the time of the evening oblation; and he informed me, and talked with me, and ſaid, O Daniel! I am now come forth to give thee ſkill and underſtanding.

At the beginning of thy ſupplications the commandment came forth, and I am come to ſhew thee; for thou art greatly beloved: therefore underſtand the matter, and conſider the viſion.

Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion, and to anoint the moſt holy.

Lesson II.

For, verily, he took not on him the nature of angels, but he took on him the ſeed of Abraham.

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Prieſt in things pertaining to God, to make reconciliation for the ſins of the people.

For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.

Lesson III.

Thus ſaith the Lord God, Let it ſuffice you, O princes of Iſrael! remove violence and ſpoil, and execute judgment and juſtice; take away your exactions from my people, ſaith the Lord God; ye ſhall have juſt balances, and a juſt ephah, and a juſt bath.

The ephah and the bath ſhall be of one meaſure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the meaſure thereof ſhall be after the homer.

And the ſhekel ſhall be twenty gerahs: twenty ſhekels, five and twenty ſhekels, fifteen ſhekels ſhall be your maneh.

This is the oblation that ye ſhall offer, the ſixth part of an ephah of an homer of wheat; and ye ſhall give the ſixth part of an ephah of an homer of barley.

Concerning the ordinance of the oil, the bath of oil, ye ſhall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer.

And one lamb out of the flock, out of two hundred out of the fat paſtures of Iſrael, for a

meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, ſaith the Lord God.

Lesson IV.

And Moſes took the anointing oil, and anointed the tabernacle, and all that was therein, and ſanctified them. And he ſprinkled thereof upon the altar ſeven times, and anointed the altar, and all his veſſels, both the laver and his foot, to ſanctify them.

And he poured of the anointing oil upon Aaron's head, and anointed him, to ſanctify him.

And Moſes brought Aaron's ſons, and put coats upon them, and girded them with girdles, and put bonnets upon them, as the Lord commanded Moſes.

And he brought the bullock for the ſin-offering; and Aaron and his ſons laid their hands upon the head of the bullock for the ſin-offering.

And he ſlew it; and Moſes took the blood, and put it on the horns of the altar, round about with his finger, and purified the altar, and ſanctified it, to make reconciliation upon it.

Lesson V.

The love of Chriſt conſtraineth us; becauſe we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.

Therefore if any man be in Chriſt, he is a

new creature: old things are paſſed away, behold, all things are become new.

And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt; and hath committed to us the miniſtry of reconciliation.

Lesson VI.

Then Hezekiah the king roſe early, and gathered the rulers of the city, and went up to the houſe of the Lord.

And they brought ſeven bullocks, and ſeven rams, and ſeven lambs, and ſeven he-goats, for a ſin-offering for the kingdom, and for the ſanctuary, and for Judah: and he commanded the prieſts, the ſons of Aaron to offer them on the altar of the Lord.

So they killed the bullocks, and the prieſts received the blood, and ſprinkled it on the altar; likewiſe when they had killed the rams, they ſprinkled the blood upon the altar; they killed alſo the lambs, and they ſprinkled the blood upon the altar.

And they brought forth the he-goats for the ſin-offering before the king and the congregation; and they laid their hands upon them.

And the prieſts killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Iſrael. For the king commanded that the burnt-offering and the ſin-offering ſhould be made for all Iſrael.

And he ſet the Levites in the houſe of the Lord, with cymbals, and with pſalteries, and with harps, according to the commandment of David, and of Gad the king's ſeer, and Na-

than the prophet: for ſo was the commandment of the Lord by his prophets.

And the Levites ſtood with the inſtruments of David, and the prieſts with the trumpets.

And Hezekiah commanded to offer the burnt-offering upon the altar; and when the burnt-offering began, the ſong of the Lord began alſo, with the trumpets, and with the inſtruments ordained by David king of Iſrael.

And all the congregation worſhiped, and the ſingers ſang, and the trumpeters ſounded: and all this continued until the burnt-offering was finiſhed.

And when they had made an end of offering, the king, and all that were preſent with him, bowed themſelves and worſhipped.

Moreover, Hezekiah the king, and the princes, commanded the Levites to ſing praiſe unto the Lord, with the words of David, and of Aſaph the ſeer; and they ſang praiſes with gladneſs; and they bowed their heads and worſhipped.

Lesson VII.

When Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diciples, ſaying, Whom do men ſay that I the Son of Man am?

And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the Prophets.

He ſaith unto them, But whom ſay ye that I am?

And Simon Peter anſwered and ſaid, Thou art Chriſt, the Son of the living God.

And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Barjona; for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven.

All things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the word of reconciliation.

Now, then, we are Ambaſſadors for Chriſt; as though God did beſeech you by us, we pray you, in Chriſt's ſtead, be ye reconciled to God.

For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.

To the only wiſe GOD, our SAVIOUR, be glory, and majeſty, dominion, and power, both now and ever. Amen.

THE END OF THE SEVEN GRADATIONS.

A

SURE GUIDE FOR ALL YOUTH.

THE Scholar being thus far advanced, I thought it expedient to insert the following useful Table, that he may understand the chapters and verses, and to place them in words, that he may more easily attain the knowledge of their figures and numeral letters.

One	1	I	Forty	40	XL
Two	2	II	Forty-five	45	XLV
Three	3	III	Fifty	50	L
Four	4	IV	Fifty-five	55	LV
Five	5	V	Sixty	60	LX
Six	6	VI	Sixty-five	65	LXV
Seven	7	VII	Seventy	70	LXX
Eight	8	VIII	Seventy-five	75	LXXV
Nine	9	IX	Eighty	80	LXXX
Ten	10	X	Eighty-five	85	LXXXV
Eleven	11	XI	Ninety	90	XC
Twelve	12	XII	Ninety-five	95	XCV
Thirteen	13	XIII	One hundred	100	C
Fourteen	14	XIV	Two hundred	200	CC
Fifteen	15	XV	Three hundred	300	CCC
Sixteen	16	XVI	Four hundred	400	CCCC
Seventeen	17	XVII	Five hundred	500	D
Eighteen	18	XVIII	Six hundred	600	DC
Nineteen	19	XIX	Seven hundred	700	DCC
Twenty	20	XX	Eight hundred	800	DCCC
Twenty-five	25	XXV	Nine hundred	900	DCCCC
Thirty	30	XXX	One thousand	1000	M
Thirty-five	35	XXXV	A Million	1,000,000.	

MDCCXCI, 1791; the date of the present year.

A Table of Words nearly alike in Sound, but different in Spelling and Signification.

Air, we breathe,
Are, plural of am.
Bear, a beaſt.
Bare, naked.
Cain, Adam's ſon.
Cane, a ſhrub.
Deer, in a park.
Dear, of great value.
Er, Judah's ſon.
Err, to miſtake.
Fourth, in number.
Forth, abroad.
Guilt, ſin.
Gilt, gold.
Here, in this place.
Hear, to hearken.
Iſle, an iſland.
Ile, of a church.
Joyce, a woman's name.
Joiſts, in buildings.
Kill, to murder.
Kiln, for bricks.
Lord, a maſter.
Laud, to praiſe.
Mete, to meaſure.
Meet, fit.
No, denying.
Know, to underſtand.
Own, our own.
One, in number.
Won, did win.
Pain, grief.
Pane, of glaſs.
Quire, of paper.
Choir, of ſingers.
Rite, a ceremony.
Right, juſt and true.
Son, a man's child.
Sun, the heavenly light.
To, unto.
Two, a couple.
Too, alſo.
Ure, practice.
Your, of you.
Veil, covering.
Vale, a valley.
Way, to walk in.
Weigh, to poize.
Yew, a tree.
You, yourſelf.

A little Specimen of Accent to Reading with any tolerable Grace or Propriety. The Table underneath consists of Nouns and Verbs: the Nouns accented on the first Syllable; the Accent on the latter in the Verbs.

Nouns.	Verbs.
A'bsent	To absént
An A'ttribute	To attribúte
An A'ccent	To accént
A Cément	To cemént
A Cóllect	To collect
A Cómpound	To compoúnd
A Cónsert	To consért
A Cónflict	To conflíct
A cóntract	To contráct
A Cónvert	To convért
Fréquent	To frequént
Object	To objéct
O'verthrow	To overthrów

Note here, Names derived from these verbs are accented as the verbs are; viz. To objéct, Objéction; to collect, a Collector.

Of Stops and Marks.

They are a Comma, (,) Semicolon, (;) Colon, (:) Period, (.) Note of Admiration, (!) Interrogation, (?) Apostrophe, (') Hpyhen, (-) Parenthesis, ( ) Crochets, [ ] Paragraph, (¶) Quotation, (") Section, (§) Paralel, (‖) Ellipsis, (—) Index, (☞) Asterism, (*) Obelisk, (†) Caret, (^) Diæresis, or Dialysis, (¨) Brace, (⏞)

The Comma is the ſhorteſt pauſe in ſpeech, while we can tell one, and chiefly uſed to divide ſhort ſentences, 'till you come to the full ſenſe: as, "Get wiſdom, get underſtanding, forget it not, neither decline from the words of my mouth."

A Semicolon is a pauſe twice as long; as, "A ſoft anſwer turneth away wrath; but grievous words ſtir up anger."

A Colon is three times as long as a Comma, and is uſed when the ſenſe is perfect, but the ſentence not ended; as, "Godlineſs is profitable in all things: having the promiſe of the life which now is, and of that which is to come."

A Period, or full ſtop, muſt be four times as long as a Comma, and ſhews the perfect end and concluſion of a ſentence; as, "Fear God. Honour the king. Love your enemies."

A note of Interrogation is uſed when a queſtion is aſked; as, "Wherewithal ſhall a young man cleanſe his way?" Or, "Do not my words do good to them that walk uprightly?"

A note of Admiration is placed after ſuch words or expreſſions as are ſurpriſing, wonderful, or tranſporting; as, "How excellent is thy loving-kindneſs, O God!"

The pauſes at the notes of Interrogation and Admiration are the ſame as that of a Period.

An Apoſtrophe is ſet over a word when a vowel is left out; as, 'tis, for it is; tho', for though; I'll, for I will, &c.

An Hyphen is uſed to join two words together which make a compound; as, Beer-ſheba; and many others of the like kind.

A Parentheſis is uſed to include ſomething that is not abſolutely neceſſary, yet ſerves to explain and illuſtrate the ſenſe; as, "For two (ſaith he) ſhall be one fleſh." The Parentheſis muſt be read with a lower tone of the voice; and before and after it you muſt ſtop as long as at the Comma.

Brackets or Crotchets are uſed to diſtinguiſh ſuch words from the ſentence which are an explanation of the words immediately preceding; as, "For Scripture ſaith, Whoſoever believeth on him [that is, on Chriſt Jeſus] ſhall not be aſhamed."

A Paragraph is uſed chiefly in the Bible, to ſhew where another ſenſe or ſubject begins.

A Quotation is uſed when ſomething is repeated, quoted, or tranſcribed from another author in his own words; as, in the caſe of David's ſpeech to Saul—part of it: Mine hand ſhall not be upon thee; as ſaith the proverbs of the ancients, "Wickedneſs proceedeth from "the wicked;" but mine hand ſhall not be upon thee.

A Section is uſed for dividing chapters of any book into ſeveral parts, in the ſame manner as Paragraphs in the Bible.

Parallels are often uſed in the margin of holy writ, when a ſentence or word may be otherwiſe termed.

Ellipſis, or, as ſome call it, a blank line, is uſed when part of the word is left out and concealed; as, D—e of B——d, for Duke of Bedford: or when part of a ſentence or verſe, &c. is omitted or wanting, either in the be-

ginning or the end; as, "——that I may recover my ſtrength, before I go hence." "——the younger as ſiſters, with all purity." "And I thank Chriſt Jeſus our Lord, who hath enabled me, for——"

An Index, or Hand, points to ſomething very remarkable, which ought to be taken notice of.

An Aſteriſm, Aſteriſk, or Star; alſo an Obeliſk, or Dagger, and other marks, refer the reader to ſomething in the margin, or at the bottom of the page.

A Caret is placed under the line where ſome letter, word, or ſyllable, is left out, which muſt be taken in exactly where it points: as,

"A wiſe ſon heareth ^his father's inſtruction."

A Diæreſis, or Dyalyſis, is placed over two vowels, to ſhew they muſt be divided into two ſyllables; as Capernaüm.

Braces are uſed to couple two or more words or lines together; as,

4 farthings	make	1 penny,
12 pence		1 ſhilling,
20 ſhillings		1 pound.

It is ſometimes uſed alſo in poetry, when three lines have the ſame rhyme or ending; as,

Proſtrate my contrite heart I bend,
My God, my Father, and my Friend,
Do not forſake me in the end.

Of Capitals.

A Capital or great letter may never be uſed among the ſmall, in the middle or end of a word, but at the beginning of a word.

Obſerve to put capitals as follows: Firſt, At the beginning of any writing, book, chapter, paragraph, &c. Secondly, After a period, or full ſtop, when a new ſentence begins. Thirdly, At the beginning of every line in poetry, and every verſe in the Bible. Fourthly, At the beginning of proper names of all kinds, whether of perſons, as Adam; places, as Eden; ſhips, as the Hopewell, or Royal George; titles and diſtinctions of men and women, as, King, Queen, Lord, Lady, Sir, Madam, &c. Fifthly, all the names of God muſt begin with capitals; as, God, Lord, Almighty, the Eternal; alſo the Son of God, the Holy Spirit, &c. Sixthly, A quotation muſt begin with a capital. Seventhly, remarkable words may alſo be wrote in large letters; as, I AM THAT I AM; alſo, HOLY, HOLY, HOLY; the pronoun I; the LORD; and the interjection, O GOD!

As ſeveral authors have inſerted Engliſh Grammar in their ſchool books, though others omit the ſame: having myſelf long ſince fixed on Mr. Fenning's Engliſh Grammar to teach it ſeparately, thought it in no-wiſe needful to follow the common practice in thoſe books; yet have ſet down a little ſpecimen of the parts of ſpeech in the Lord's Prayer.

" Our Father, which art in heaven; hallowed be thy name: thy kingdom come: thy will be done in earth as it is in heaven: give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, the power, and the glory, for ever and ever. Amen."

[Our] is the pronoun poſſeſſive, put for the firſt of the plural number—[Father] is a noun ſubſtantive—[which] is a relative pronoun. It is ſpoken both of things and perſons *—[art] is a verb eſſential or neuter, and is the ſecond perſon ſingular of the verb am—[in] is a prepoſition ſerving the ablative caſe—[heaven] is a noun ſubſtantive—[hallowed] is a participle poſſeſſive—[be] is a verb from am—[thy] is a pronoun poſſeſſive—[name] is a ſubſtantive—[thy] as before—[will] a ſubſtantive, from the verb to will---[be] is a verb, from am—[done] a participle paſſive, from the verb to do—[in] a prepoſition [earth] a ſubſtantive [as] an adverb [it] a pronoun of the third perſon ſingular—[is] a verb neuter, the third perſon ſingular of the verb am—[in] as before—[heaven] a ſubſtantive—[give] a verb—[us] is the following ſtate of the pronoun we—[this] is a

* Wherefore, then, do ſo many cavil concerning its particular application in this prayer, ſo uſed in the eſtabliſhed church? The oppoſition ſavours too much of a ſpirit of prejudice or weakneſs. Surely the Reformers, who fixed the grammatical ſenſe, may be allowed to be as learned and as godly men as ever were or may be at any time convened.

demonſtrative adjective—[day] is a noun ſubſtantive—[our] is a pronoun poſſeſſive—[daily] is an adjective here, ſometimes an adverb—[bread] a ſubſtantive—[and] a conjunction copulative—[forgive] is a verb uſed in an imperative ſenſe here, I think, eſpecially in a way of intreaty—[us] as before—[our] as before—[treſpaſſes] a noun ſubſtantive in the plural number—[as] an adverb—[we] a pronoun in the foregoing ſtate—[forgive] a verb—[them] a pronoun of the following ſtate of they—[that] an adjective relative, and is uſed for who or which—[treſpaſs] a verb—[againſt] a prepoſition—[us] as before—[and] as before—[lead] a verb uſed in an imperative ſenſe, here rather as intreating—[us] as before—[not] an adverb of denying—[into] a prepoſition—[temptation] a ſubſtantive—[but] a conjunction—[deliver] a verb, as forgive and lead—[us] as before—[from] a prepoſition—[evil] is here uſed as a ſubſtantive, becauſe it is applied to perſons or things—[for] is here a conjunction—[thine] a pronoun [is] as before—[the] an article—[kingdom] a ſubſtantive—[the] as before—[power] a ſubſtantive---[and the] as before---[glory] a ſubſtantive---[for] a prepoſition---[ever] though an adverb originally, is uſed for a ſubſtantive---[Amen] the uſual concluſion of prayers; ſaid to be an Hebrew word, but common to almoſt all languages.

THE END OF THE FIRST PART.

A

SURE GUIDE FOR ALL YOUTH.

PART II.

CREATION.

THE FIRST DAY'S WORK.

LESSON I.

IN the begining God created the heaven and the earth.

And the earth was without form, and void; and darkneſs was upon the face of the deep, and the Spirit of God moved upon the face of the waters.

And God ſaid, Let there be light; and there was light.

And God ſaw the light that it was good: and God divided the light from the darkneſs.

And God called the light Day; and the darkneſs he called Night. And the evening and the morning were the firſt day.

THE SECOND DAY'S WORK.

LESSON II.

And God ſaid, Let there be a firmament in the midſt of the waters: and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament

from the waters which were above the firmament: and it was ſo.

And God called the firmament Heaven: and the evening and the morning were the ſecond day.

THE THIRD DAY'S WORK.

Lesson III.

And God ſaid, Let the waters under the heaven be gathered together unto one place; and let the dry land appear: and it was ſo.

And God called the dry land Earth; and the gathering together of the waters called he Seas. And God ſaw that it was good.

And God ſaid, Let the earth bring forth graſs, the herb yielding ſeed, and the fruit tree yielding fruit after his kind, whoſe ſeed is in itſelf upon the earth: and it was ſo.

And the earth brought forth graſs, and herb yielding ſeed after his kind, and the tree yielding fruit, whoſe ſeed was in itſelf, after his kind: and God ſaw that it was good.

And the evening and the morning were the third day.

THE FOURTH DAY'S WORK.

Lesson IV.

And God ſaid, Let there be light in the firmament of the heaven, to divide the day from the night. And let them be for ſigns, and for ſeaſons, and for days, and for years.

And let them be for lights in the firmament

of the heaven, to give light upon the earth: and it was ſo.

And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night: he made the ſtars alſo.

And God ſet them in the firmament of the heaven, to give light upon the earth.

And to rule over the day and over the night, and to divide the light from the darkneſs; and God ſaw that it was good.

And the evening and the morning were the fourth day.

THE FIFTH DAY'S WORK.

Lesson V.

And God ſaid, Let the waters bring forth abundantly; the moving creature that hath life, and fowl that may fly above the earth, in the open firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and and every winged fowl after his kind: and God ſaw that it was good.

And God bleſſed them, ſaying, Be fruitful, and multiply, and fill the waters in the ſeas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day.

THE SIXTH DAY'S WORK.

LESSON VI.

And God ſaid, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beaſt of the earth, after his kind: and it was ſo.

And God made the beaſt of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God ſaw that it was good.

And God ſaid, Let us make man in our image, after our likeneſs; and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image; in the image of God created he him, male and female created he them.

And God bleſſed them; and God ſaid unto them, Be fruitful, and multiply, and repleniſh the earth, and ſubdue it, and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God ſaid, Behold, I have given you every herb bearing ſeed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding ſeed: to you it ſhall be for meat.

And to evey beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I

have given every green herb for meat: and it was ſo.

And God ſaw every thing that he had made, and behold, it was vergy ood. And the evening and the morning were the ſixth day.

THE FIRST SABBATH.

Thus the heavens and the earth were finiſhed, and all the hoſt of them.

And on the ſeventh day God ended his work which he had made; and he reſted the ſeventh day from all his work which he had made.

And God bleſſed the ſeventh day, and ſanctified it; becauſe that in it he had reſted from all his work which God created and made.

Theſe are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.

And every plant of the field, before it was in the earth, and every herb in the field before it grew; for the Lord God had not cauſed it to rain upon the earth; and there was not a man to till the ground.

But there went up a miſt from the earth, and watered the whole face of the ground.

And the Lord God formed man out of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a living ſoul.

And the Lord God planted a garden eaſtward in Eden, and there he put the man whom he had formed.

And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight, and good for food; the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil.

And the Lord God took the man and put him into the garden of Eden, to dreſs it and to keep it.

And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat:

But of the tree of the knowledge of good and evil thou ſhalt not eat of it; for in the day that thou eateſt thereof thou ſhalt ſurely die.

And the Lord God ſaid, It is not good that the man ſhould be alone: I will make him an help-meet for him.

And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air, and brought them unto Adam, to ſee what he would call them: and whatſoever Adam called every living creature, that was the name thereof.

And Adam gave names to all cattle, and to the fowl of the air, and to every beaſt of the field: but for Adam there was not found an help-meet for him.

And the Lord God cauſed a deep ſleep to fall upon Adam; and he ſlept: and he took one of his ribs, and cloſed up the fleſh inſtead thereof.

And the rib which the Lord God had taken from man made he a woman, and brought her unto the man.

And Adam ſaid, This is now bone of my bones, and fleſh of my fleſh: ſhe ſhall be called Woman, becauſe ſhe was taken out of man.

Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife: and they ſhall be one fleſh.

And they were both naked, the man and his wife, and were not aſhamed.

Now the ſerpent was more ſubtile than any beaſt of the field, which the Lord God had made: and he ſaid unto the woman, Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?

And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden.

But of the fruit of the tree which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.

And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die.

For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened; and ye ſhall be as gods, knowing good and evil.

And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof, and did eat,

and gave alſo unto her huſband with her, and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they ſewed fig-leaves together, and made themſelves aprons.

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God among the trees of the garden.

And the Lord God called unto Adam, and ſaid unto him, Where art thou?

And he ſaid, I heard thy voice in the garden, and I was afraid, becauſe I was naked; and I hid myſelf.

And he ſaid, Who told thee that thou waſt naked? haſt thou eaten of the tree whereof I commanded thee that thou ſhouldeſt not eat?

And the man ſaid, The woman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat.

And the Lord God ſaid unto the woman, What is this that thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat.

And the Lord God ſaid unto the ſerpent, Becauſe thou haſt done this, thou art curſed above all cattle, and above every beaſt of the field: upon thy belly ſhalt thou go; and duſt ſhalt thou eat all the days of thy life.

And I will put enmity between thee and the woman, and between thy ſeed and her ſeed:

it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

Unto the woman he ſaid, I will greatly multiply thy ſorrow, and thy conception: in ſorrow thou ſhalt bring forth children; and thy deſire ſhall be to thy huſband, and he ſhall rule over thee.

And unto Adam he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: curſed is the ground for thy ſake; in ſorrow ſhalt thou eat of it all the days of thy life.

Thorns alſo and thiſtles ſhall it bring forth to thee; and thou ſhalt eat the herb of the field.

In the ſweat of thy face ſhalt thou eat bread, 'till thou return to the ground; for out of it waſt thou taken: for duſt thou art, and unto duſt ſhalt thou return.

And Adam called his wife's name Eve; becauſe ſhe was the mother of all living.

Unto Adam and his wife did the Lord God make coats of ſkins, and cloathed them.

THE DECALOGUE.

And God ſpake all theſe words, ſaying,

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

Thou ſhalt have no other gods before me.

Thou ſhalt not make unto thee any graven image, nor any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou ſhalt not bow down thyſelf to them, nor ſerve them; for I the Lord thy God am a jealous God; viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;

And ſhewing mercy unto thouſands of them that love me, and keep my commandments.

Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

Remember the Sabbath day, to keep it holy.

Six days ſhalt thou labour and do all thy work:

But the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man ſervant, nor thy maid ſervant, nor thy cattle, nor the ſtranger that is within thy gates.

For in ſix days the Lord made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath day, and hallowed it.

Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Thou ſhalt not kill.

Thou ſhalt not commit adultery.

Thou ſhalt not ſteal.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Thou ſhalt not covet thy neighbour's houſe; thou ſhalt not covet thy neighbour's wife; nor his man ſervant, nor his maid ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbour's.

And all the people ſaw the thunderings and the lightnings, and the noiſe of the trumpet, and the mountain ſmoking; and when the people ſaw it they removed and ſtood afar off.

And they ſaid unto Moſes, Speak thou with us, and we will hear: but let not God ſpeak with us, leſt we die.

And Moſes ſaid unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye ſin not.

And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God was.

And the Lord ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven.

Ye ſhall not make with me gods of ſilver, neither ſhall ye make unto you gods of gold.

An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings

and thy peace-offerings, thy ſheep, and thine oxen: in all places where I record my name, I will come unto thee, and I will bleſs thee.

Now we know, that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God.

Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight. For by the law is the knowledge of ſin.

But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets.

Even the righteouſneſs of God, which is by faith of Jeſus Chriſt, unto all, and upon all them that believe: for there is no difference.

For all have ſinned, and come ſhort of the glory of God.

Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.

Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God.

To declare, I ſay, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus.

For as many as are of the works of the law are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them.

But that no man is juſtified by the law, in the ſight of God, it is evident: for the juſt ſhall live by faith.

And the law is not of faith; but the man that doth them ſhall live in them.

Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree.

That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt, that we might receive the promiſe of the Spirit through faith.

Is the law then againſt the promiſes of God? God forbid; for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law.

But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

But before faith came we were kept under the law, ſhut up unto the faith which ſhould afterwards be revealed.

Wherefore the law was our ſchool-maſter, to bring us unto Chriſt, that we might be juſtified by faith.

But after that faith is come, we are no longer under a ſchool-maſter.

For ye are all the children of God by faith in Jeſus Chriſt.

For as many of you as have been baptized into Chriſt, have put on Chriſt.

There is neither Jew nor Greek; there is

neither bond, nor free; there is neither male nor female; for ye are all one in Chriſt Jeſus.

There is therefore now no condemnation to them which are in Chriſt Jeſus; who walk not after the fleſh, but after the Spirit.

For the law of the Spirit of life in Chriſt Jeſus hath made me free from the law of ſin and death.

For what the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh.

That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

For they that are after the fleſh do mind the things of the fleſh: but they that are after the Spirit the things of the Spirit.

The carnal mind is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be.

So then, they that are in the fleſh cannot pleaſe God.

Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revelling, and ſuch like: of the which I tell you before, as I have told you in time paſt, that they which do ſuch things ſhall not inherit the kingdom of God.

But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you.

The fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law.

And they that are Chriſt's have crucified the fleſh, with the affections and luſts.

If we live in the Spirit, let us alſo walk in the Spirit.

Let us not be deſirous of vain glory, provoking one another, envying one another.

Be not deceived: God is not mocked: for whatſoever a man ſoweth that ſhall he alſo reap.

For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the Spirit ſhall of the Spirit reap life everlaſting.

Let us not be weary of well-doing, for in due ſeaſon we ſhall reap, if we faint not.

As we have therefore opportunity, let us do good unto all men, eſpecially unto them who are of the houſhold of faith.

As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed: only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.

For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh.

But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified to me, and I unto the world.

For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.

And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God.

Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

THE END OF THE SECOND PART.

A

SURE GUIDE FOR ALL YOUTH.

PART III.

A moſt remarkable and comprehenſive Bleſſing.

AND the angel of the Lord called unto Abraham out of heaven the ſecond time, and ſaid,

By myſelf have I ſworn, ſaith the Lord, for becauſe thou haſt done this thing, and haſt not with-held thine only ſon, that in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which is upon the ſea ſhore; and thy ſeed ſhall poſſeſs the gate of his enemies.

And in thy ſeed ſhall all the nations of the earth be bleſſed, becauſe thou haſt obeyed my voice.

A moſt fearful Judgment denounced and executed, becauſe of Diſobedience.

AND there came a writing to him (viz. to king Jehoram) from Elijah the prophet, ſaying, Thus ſaith the Lord God of David thy father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa, king of Judah;

But haſt walked in the ways of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a whoring, like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy father's houſe, which were better than thyſelf.

Behold, with a great plague will the Lord ſmite thy people, and thy children, and thy wives, and all thy goods.

And thou ſhalt have great ſickneſs, by diſeaſe of thy bowels, until thy bowels fall out by reaſon of the ſickneſs, day by day.

Moreover, the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians that were near the Ethiopians.

And they came up into Judah, and brake into it, and carried away all the ſubſtance that was found in the king's houſe, and his ſons alſo, and his wives, ſo that there was never a ſon left him, ſave Jehoahaz, the youngeſt of his ſons.

And after all this, the Lord ſmote him in his bowels with an incurable diſeaſe.

And it came to paſs, that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes, and his people made no burning for him, like the burning of his fathers.

Thirty and two years old was he when he began to reign, and he reigned in Jeruſalem eight years, and departed without being deſired.

A dreadful and an abiding Judgment on a Complication of Crimes committed at one Time: as Swearing, Lying, Covetouſneſs, Ingratitude, &c. &c.

GEHAZI, the ſervant of Eliſha, the man of God, ſaid, Behold, my maſter hath ſpared this Syrian, in not receiving at his hands that which he brought; but as the Lord liveth, I will run after him, and take ſomewhat of him.

So Gehazi followed after Naaman; and when Naaman ſaw him running after him, he lighted down from his chariot to meet him, and ſaid, Is all well?

And he ſaid, All is well: my maſter hath ſent me, ſaying, Behold, even now there be come to me from Mount Ephraim, two young men of the ſons of the prophets; give them, I pray thee, a talent of ſilver, and two changes of raiment.

And Naaman ſaid, Be content, take two talents: and he urged him, and bound two talents of ſilver in two bags, with two changes of raiment, and laid them upon two of his ſervants, and they bare them before him.

And when he came to the tower, he took them from their hands, and beſtowed them in the houſe, and he let the men go, and they departed.

But he went in, and ſtood before his maſter; and Eliſha ſaid unto him, Whence comeſt

thou, Gehazi: and he ſaid, Thy ſervant went no whither.

And he ſaid unto him, Went not my heart with thee, when the man turned again from his chariot to meet thee?

Is it a time to receive money, and to receive garments, and olive-yards, and vine-yards, and ſheep, and oxen, and men ſervants, and maid ſervants?

The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever.

And he went out from his preſence, a leper as white as ſnow.

The wiſe and ſeaſonable Speech of Abigail pacifies David's Wrath.

Yielding pacifies great offences.

WHEN Abigail ſaw David, ſhe haſted, and lighted off the aſs, and fell before David on her face, and bowed herſelf to the ground;

And fell at his feet, and ſaid, Upon me, my lord, upon me let this iniquity be; and let thine handmaid, I pray thee, ſpeak in thine audience; and hear the words of thine handmaid.

Let not my Lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, ſo is he: Nabal is his name, and folly is with him: but I thine handmaid ſaw not the young men of my lord which thou didſt ſend.

Now, therefore, my lord, as the Lord liveth, and as thy ſoul liveth, ſeeing the Lord hath with-holden thee from coming to ſhed blood, and from avenging thyſelf with thine own hands: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

And now this bleſſing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

I pray thee forgive the treſpaſs of thine handmaid; for the Lord will certainly make my lord a ſure houſe, becauſe my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days.

Yet a man is riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord ſhall be bound in the bundle of life with the Lord thy God; and the ſouls of thine enemies, them ſhall he ſling out as out of the middle of a ſling.

And it ſhall come to paſs, when the Lord ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael,

That this ſhall be no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed blood cauſeleſs, or that my lord hath avenged himſelf: but when the Lord ſhall have dealt well with my lord, then remember thine handmaid.

David's Reception of Abigail's Counſel and Requeſt.

A wiſe man will hear.

AND David ſaid to Abigail, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me.

And bleſſed be thy advice; and bleſſed be thou which haſt kept me from coming to ſhed blood, and from avenging myſelf with mine own hand.

For in very deed, as the Lord God of Iſrael liveth, which hath kept me back from hurting thee, except thou hadſt haſted, and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any male *.

So David received of her hand that which ſhe had brought him; and ſaid unto her, Go up in peace to thine houſe: ſee, I have hearkened to thy voice, and have accepted thy perſon.

* I have ſubſtituted the word male, not to affect falſe modeſty, yet for delicacy's ſake, and becauſe the learned ſo render it.

An Old Teſtament Parable.

AND the Lord ſent Nathan unto David: and he came unto him, and ſaid unto him, There were two men in one city, the one rich, and the other poor.

The rich man had exceeding many flocks and herds.

But the poor man had nothing ſave one little ewe-lamb, which he had bought and nouriſhed up; and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his boſom, and was unto him as a daughter.

And there came a traveller unto the rich man, and he ſpared to take of his own flock, and of his own herd, to dreſs for the wayfaring man that was come unto him, but took the poor man's lamb, and dreſſed it for the man that was come to him.

And David's anger was greatly kindled againſt the man: and he ſaid to Nathan, As the Lord liveth, the man that hath done this thing ſhall ſurely die.

And he ſhall reſtore the lamb four-fold, becauſe he did this thing, and becauſe he had no pity.

And Nathan ſaid unto David, Thou art the man. Thus ſaith the Lord God of Iſrael, I anointed thee king over Iſrael, and I delivered thee out of the hand of Saul;

And I gave thee thy maſter's houſe, and thy maſter's wives into thy boſom, and gave thee

the houſe of Iſrael and of Judah; and if that had been too little, I would, moreover, have given thee ſuch and ſuch things.

Wherefore haſt thou deſpiſed the commandment of the Lord, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife to be thy wife, and haſt ſlain him with the ſword of the children of Ammon.

Now, therefore, the ſword ſhall never depart from thine houſe; becauſe thou haſt deſpiſed me, and haſt taken the wife of Uriah the Hittite to be thy wife.

Thus ſaith the Lord, Behold, I will raiſe up evil againſt thee out of thine own houſe, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he ſhall lie with thy wives in the ſight of this ſun.

For thou didſt it ſecretly; but I will do this thing before all Iſrael, and before the ſun.

And David ſaid unto Nathan, I have ſinned againſt the Lord. And Nathan ſaid unto David, The Lord alſo hath put away thy ſin: thou ſhalt not die.

Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme, the child that is born unto thee ſhall ſurely die.

A New Teſtament Parable.

AND when much people were gathered together, and were come to Jeſus out of every city, he ſpake by a parable:

A ſower went out to ſow his ſeed; and as he ſowed, ſome fell by the way-ſide, and it was trodden down, and the fowls of the air devoured it.

And ſome fell upon a rock, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture.

And ſome fell among thorns; and the thorns ſprang up with it and choaked it.

And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear.

And his diſciples aſked him, ſaying, What might this parable be?

And he ſaid, Unto you it is given to know the myſteries of the kingdom of God, but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand.

Now the parable is this: The ſeed is the word of God.

Thoſe by the way-ſide are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved.

They on the rock are they, which when they hear receive the word with joy; and theſe have

no root, which for a while believe, and in time of temptation fall away.

And that which fell among thorns are they, which when they have heard, go forth and are choaked with cares, and riches, and pleaſures of this life, and bring no fruit to perfection.

But that on the good ground are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

An Old Teſtament Miracle.

AND Moſes ſtretched his hand over the ſea; and the Lord cauſed the ſea to go back by a ſtrong eaſt wind all that night, and made the ſea dry land, and the waters were divided.

And the children of Iſrael went into the midſt of the ſea, upon the dry ground: and the waters were a wall unto them, on their right hand and on their left.

And the Egyptians purſued, and went in after them, in the midſt of the ſea, even all Pharaoh's horſes, his chariots, and his horſemen.

And it came to paſs, that in the morning-watch the Lord looked unto the hoſt of the Egyptians through the pillar of fire and of the cloud, and troubled the hoſt of the Egyptians,

And took off their chariot wheels, that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; for the Lord fighteth for them againſt the Egyptians.

And the Lord ſaid unto Moſes, Stretch out

thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſemen.

And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength when the morning appeared; and the Egyptians fled againſt it: and the Lord overthrew the Egyptians in the midſt of the ſea.

And the waters returned and covered the chariots and the horſemen, and all the hoſt of Pharaoh that came into the ſea after them: there remained not ſo much as one of them.

But the children of Iſrael walked upon dry land in the midſt of the ſea; and the waters were a wall unto them on the right hand and on their left.

Thus the Lord ſaved Iſrael that day out of the hand of the Egyptians. And Iſrael ſaw the Egyptians dead upon the ſhore.

And Iſrael ſaw that great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord, and his ſervant Moſes.

A New Teſtament Miracle.

THEN when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died.

When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the ſpirit, and was troubled.

And ſaid, Where have ye laid him? They ſaid unto him, Lord, come and ſee.

Jeſus wept.

Then ſaid the Jews, Behold, how he loved him.

And ſome of them ſaid, Could not this man, which opened the eyes of the blind, have cauſed that even this man ſhould not have died?

Jeſus therefore again groaning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it.

Jeſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaid unto him, Lord, by this time he ſtinketh: for he hath been dead four days.

Jeſus ſaid unto her, Said I not unto thee, that if thou wouldeſt believe, thou ſhouldeſt ſee the glory of God?

Then they took away the ſtone from the place where the dead was laid. And Jeſus lift up his eyes, and ſaid, Father, I thank thee that thou haſt heard me.

And I knew that thou heareſt me always: but becauſe of the people which ſtand by, I ſaid it, that they may believe that thou haſt ſent me.

And when he thus had ſpoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jeſus ſaith unto them, Looſe him, and let him go.

Then many of the Jews which came to Mary,

and had ſeen the things which Jeſus did, believed on him.

But ſome of them went their ways to the Phariſees, and told what things Jeſus had done.

An infallible Sermon.

THE word that came to Jeremiah from the Lord, ſaying,

Stand in the gate of the Lord's houſe, and proclaim there this word, and ſay, Hear the word of the Lord, all ye of Judah, that enter in at the gates to worſhip the Lord.

Thus ſaith the Lord of hoſts, the God of Iſrael, Amend your ways, and your doings, and I will cauſe you to dwell in this place.

Truſt ye not in lying words, ſaying, The temple of the Lord, the temple of the Lord, the temple of the Lord are theſe.

For if ye thoroughly amend your ways and your doings: if ye thoroughly execute judgment between a man and his neighbour;

If ye oppreſs not the ſtranger, the fatherleſs and the widow, and ſhed not innocent blood in this place, neither walk after other gods to your hurt;

Then will I cauſe you to dwell in the land that I gave to your fathers for ever and ever.

A ſacred Application and Improvement of the ſeveral Sermons preached by Jeſus Chriſt our Lord.

A GOOD man, out of the good treaſure of his heart, bringeth forth that which is good, and an evil man, out of the evil treaſure of his heart, bringeth forth that which is evil: for out of the abundance of the heart the mouth ſpeaketh.

And why call ye me, Lord, Lord, and do not the things which I ſay?

Whoſoever cometh to me, and heareth my ſayings, and doth them, I will ſhew you to whom he is like:

He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: and when the flood aroſe, the ſtream beat violently on that houſe, and could not ſhake it; for it was founded upon a rock.

But he that heareth and doeth not, is like a man that without foundation built an houſe upon the earth: againſt which the ſtream did beat vehemently, and immediately it fell, and the ruin of that houſe was great.

[Having a great deſire to inſert ſome good Songs and Hymns: I deliberated a long while, many, very many occuring to my thoughts of good Authors, and various, but only human; but none appearing ſo well to ſuit my purpoſe as thoſe godly Pſalms and Hymns of the ſweet ſinger of Iſrael: therefore I have determined on the book of the Pſalms of the Prophet David; which are holy breathings of perfect praiſe and prayer, indited by the infinite Spirit, both for public worſhip and private uſe. May he teach and apply them to my dear pupils, whilſt I teach them to read and uſe them in praiſe and prayer to Jeſus Chriſt our Lord: for, "daily ſhall he be praiſed:" and, "prayer ſhall ever be made unto him."]

A DAILY HYMN.

O COME, let us ſing unto the Lord: let us make a joyful noiſe to the Rock of our ſalvation.

Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms.

For the Lord is a great God, and a great King above all gods.

In his hand are the deep places of the earth: the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands formed the dry land.

O come, let us worſhip and bow down: let us kneel before the Lord our Maker.

For he is our God, and we are the people of his paſture, and the ſheep of his hand: today if ye will hear his voice,

Harden not your heart, as in the provoca-

tion, and as in the day of temptation in the wilderneſs:

When your fathers tempted me, proved me, and ſaw my work.

Forty years long was I grieved with this generation, and ſaid, It is a people that do err in their heart, and they have not known my ways.

Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.

PSALM I.

BLESSED is the man that walketh not in the counſel of the ungodly; nor ſtandeth in the way of ſinners; nor ſitteth in the ſeat of the ſcornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he ſhall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his ſeaſon: his leaf alſo ſhall not wither; and whatſoever he doeth ſhall proſper.

The ungodly are not ſo; but are like the chaff which the wind driveth away.

Therefore the ungodly ſhall not ſtand, nor ſinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous; but the way of the ungodly ſhall periſh.

PSALM IV.

HEAR me when I call, O God of my righteouſneſs: thou haſt enlarged me when I was in diſtreſs; have mercy upon me, and hear my prayer.

O ye ſons of men, how long will ye turn my glory into ſhame? how long will ye love vanity, and ſeek after leaſing? Selah.

But know, that the Lord hath ſet apart him that is godly for himſelf: the Lord will hear when I call unto him.

Stand in awe, and ſin not: commune with your own heart upon your bed, and be ſtill. Selah.

Offer the ſacrifices of righteouſneſs: and put your truſt in the Lord.

There be many that ſay, Who will ſhew us any good? Lord, lift thou up the light of thy countenance upon us.

Thou haſt put gladneſs in my heart, more then in the time that their corn and their wine increaſed.

I will both lay me down in peace and ſleep: for thou Lord only makeſt me dwell in ſafety.

PSALM VIII.

O LORD, our Lord, how excellent is thy name in all the earth! who hath ſet thy glory above the heavens.

Out of the mouths of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies; that thou mighteſt ſtill the enemy and the avenger.

When I conſider the heavens, the work of thy fingers; the moon and the ſtars which thou haſt ordained;

What is man that thou art mindful of him? and the ſon of man, that thou viſiteſt him?

For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour.

Thou madeſt him to have dominion over the work of thine hands: thou haſt put all things under his feet.

All ſheep and oxen; yea, and the beaſt of the field;

The fowls of the air, and the fiſh of the ſea; and whatſoever paſſeth through the paths of the ſeas.

O Lord, our Lord, how excellent is thy name in all the earth!

PSALM XI.

IN the Lord put I my truſt: how ſay ye to my ſoul, Flee, as a bird to your mountain?

For lo! the wicked bend their bow; they make ready their arrow upon the ſtring, that they may privily ſhoot at the upright in heart.

If the foundation be deſtroyed, what can the righteous do?

The Lord is in his holy temple. The Lord's throne is in heaven: his eyes behold, his eye-lids try the children of men.

The Lord trieth the righteous; but the wicked, and him that loveth violence, his ſoul hateth.

Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt: this ſhall be the portion of their cup.

For the righteous Lord loveth righteouſneſs: his countenance doth behold the upright.

PSALM XXIII.

THE Lord is my ſhepherd; I ſhall not want.

He maketh me to lie down in green paſtures: he leadeth me beſide the ſtill waters.

He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſs for his name's ſake.

Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me; thy rod and thy ſtaff they comfort me.

Thou prepareſt a table for me in the preſence of mine enemies: thou anointeſt my head with oil; my cup runneth over.

Surely, goodneſs and mercy ſhall follow me all the days of my life; and I will dwell in the houſe of the Lord for ever.

PSALM XXIV.

THE earth is the Lord's, and the fullneſs thereof, the world and they that dwell therein.

For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.

Who ſhall aſcend into the hill of the Lord? or who ſhall ſtand in his holy place?

He that hath clean hands, and a pure heart, who hath not lift up his ſoul unto vanity, nor ſworn deceitfully.

He ſhall receive the bleſſing from the Lord, and righteouſneſs from the God of his ſalvation.

This is the generation of them that ſeek him, that ſeek thy face, O Jacob. Selah.

Lift up your heads, O ye gates; and be ye lift up, ye everlaſting doors, and the King of glory ſhall come in.

Who is the King of glory? The Lord, ſtrong and mighty; the Lord, mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlaſting doors, and the King of glory ſhall come in.

Who is the King of glory? The Lord of hoſts; he is the King of glory. Selah.

PSALM XLI.

BLESSED is he that conſidereth the poor; the Lord will deliver him in time of trouble.

The Lord will preſerve him, and keep him alive; and he ſhall be bleſſed upon the earth: and thou wilt not deliver him into the will of his enemies.

The Lord will ſtrengthen him upon the bed of languiſhing; thou wilt make all his bed in his ſickneſs.

I ſaid, Lord be merciful unto me: heal my ſoul; for I have ſinned againſt thee.

Mine enemies ſpeak evil of me: when ſhall he and his name periſh?

And if he come to ſee me, he ſpeaketh vanity; his heart gathereth iniquity to itſelf; when he goeth abroad he telleth it.

All that hate me whiſper together againſt me; againſt me do they deviſe my hurt.

An evil diſeaſe, ſay they, cleaveth faſt unto him: and now that he lieth he ſhall riſe up no more.

Yea, mine own familiar friend, in whom I truſted, which did eat of my bread, hath lifted up his heel againſt me.

But thou, O Lord, be merciful unto me, and raiſe me up, that I may requite them.

By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me.

And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever.

Bleſſed be the Lord God of Iſrael, from everlaſting and to everlaſting. Amen, and amen.

PSALM XLIV.

WE have heard with our ears, O God, our fathers have told us, what work thou didſt in their days, in the times of old.

How thou didſt drive out the heathen with thine hand, and plantedſt them: how thou didſt afflict the people, and caſt them out.

For they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them.

Thou art my King, O God: command deliverances for Jacob.

Through thee will we puſh down our enemies;

through thy name will we tread them under that riſe up againſt us.

For I will not truſt in my bow, neither ſhall my ſword ſave me.

But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.

In God we boaſt all the day long, and praiſe thy name for ever. Selah.

PSALM LXI.

HEAR my cry, O God: attend unto my prayer.

From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the Rock that is higher than I.

For thou haſt been a ſhelter for me, and a ſtrong tower from the enemy.

I will abide in thy tabernacle for ever: I will truſt in the covert of thy wings. Selah.

For thou, O God, haſt heard my vows: thou haſt given me the heritage of thoſe that fear thy name.

Thou wilt prolong the King's life, and his years as many generations.

He ſhall abide before God for ever: O prepare mercy and truth, which may preſerve him.

So will I ſing praiſe unto thy name for ever, that I may daily perform my vows.

PSALM LXII.

TRULY my ſoul waiteth upon God: from him cometh my ſalvation.

He only is my rock and my ſalvation: he is my defence; I ſhall not be greatly moved.

How long will ye imagine miſchief againſt a man? ye ſhall be ſlain all of you: as a bowing wall ſhall ye be, and as a tottering fence.

They only conſult to caſt him down from his excellency: they delight in lies: they bleſs with their mouth, but they curſe inwardly. Selah.

My ſoul, wait thou only upon God: for my expectation is from him.

He only is my rock, and my ſalvation; he is my defence; I ſhall not be moved.

In God is my ſalvation, and my glory: the rock of my ſtrength, and my refuge is in God.

Truſt in him at all times, ye people; pour out your heart before him: God is a refuge for us. Selah.

Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance they are altogether lighter than vanity.

Truſt not in oppreſſion, and become not vain in robbery: if riches increaſe, ſet not your heart upon them.

God hath ſpoken once; twice have I heard this, that power belongeth to God.

Alſo to thee, O Lord, belongeth mercy: for thou rendereſt to every man according to his work.

PSALM LXVII.

GOD be merciful unto us, and bleſs us, and cauſe his face to ſhine upon us. Selah.

That thy ways may be known upon earth, thy ſaving health among all nations.

Let the people praiſe thee, O God: Let all the people praiſe thee.

O let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Selah.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth yield her increaſe; and God, even our own God, ſhall bleſs us.

God ſhall bleſs us; and all the ends of the earth ſhall fear him.

PSALM LXVIII.

BLESSED be the Lord, who daily loadeth us with benefits; even the God of our ſalvation. Selah.

He that is our God is the God of ſalvation: and unto God the Lord belong the iſſues from death.

But God ſhall wound the head of his enemies, and the hairy ſcalp of ſuch an one as goeth on ſtill in his treſpaſſes.

Sing unto God, ye kingdoms of the earth: O ſing praiſes unto the Lord. Selah.

To him which rideth upon the heavens of heavens, which were of old: lo, he doth ſend out his voice, and that a mighty voice.

Aſcribe ye ſtrength unto God: his excelſency is over Iſrael; and his ſtrength is in the clouds.

O God, thou art terrible out of thy holy places. The God of Iſrael is he that giveth ſtrength and power unto his people. Bleſſed be God.

PSALM LXIX.

LET thy ſalvation, O God, ſet me up on high.

I will praiſe the name of God with a ſong, and will magnify him with thankſgiving.

This alſo ſhall pleaſe the Lord better than an ox or bullock that hath horns and hoofs.

The humble ſhall ſee this and be glad: and your hearts ſhall live that ſeek God.

For the Lord heareth the poor, and deſpiſeth not his priſoners.

Let the heaven and earth praiſe him; the ſeas, and every thing that moveth therein.

For God will ſave Zion, and will build the cities of Judah, that they may dwell there, and have it in poſſeſſion.

The ſeed alſo of his ſervants ſhall inherit it; and they that love his name ſhall dwell therein.

PSALM LXXII.

HE [Jeſus] ſhall judge the poor of the people: he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor.

His name ſhall endure for ever: his name ſhall be continued as long as the ſun; and

men ſhall be bleſſed in him: all nations ſhall call him bleſſed.

Bleſſed be the Lord God, the God of Iſrael, who only doeth wondrous things.

And bleſſed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen.

PSALM LXXIII.

TRULY God is good to Iſrael; even to ſuch as are of a clean heart.

But as for me, my feet were almoſt gone; my ſteps had well nigh ſlipped.

Nevertheleſs, I am continually with thee; thou haſt holden me by my right hand.

Thou ſhalt guide me with thy counſel, and afterwards receive me to glory.

Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.

My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever.

For lo, they that are far from thee, ſhall periſh. Thou haſt deſtroyed all them that go a whoring from thee.

But it is good for me to draw near to God. I have put my truſt in the Lord God, that I may declare all thy works.

PSALM LXXV.

UNTO thee, O God, do we give thanks; unto thee do we give thanks; for that thy name is near thy wondrous works declare.

When I ſhall receive the congregation, I will judge uprightly.

The earth and all the inhabitants thereof are diſſolved. I bear up the pillars of it. Selah.

I ſaid to the fools, Deal not fooliſhly; and to the wicked, Lift not up the horn.

Lift not up your horn on high; ſpeak not with a ſtiff neck.

For promotion cometh neither from the eaſt, nor from the weſt, nor from the ſouth.

But God is the judge. He putteth down one, and ſetteth up another.

For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the wicked of the earth ſhall wring them out, and drink them.

But I will declare for ever; I will ſing praiſes to the God of Jacob.

All the horns of the wicked alſo will I cut off: but the horns of the righteous ſhall be exalted.

PSALM CXV.

NOT unto us, O Lord: not unto us; but unto thy name give glory, for thy mercy, and for thy truth's ſake.

Wherefore ſhould the heathen ſay, Where is now their God?

But our God is in the heavens: He hath done whatſoever he hath pleaſed.

Their idols are ſilver and gold; the work of men's hands.

They that make them are like unto them; ſo is every one that truſteth in them.

O Iſrael, truſt thou in the Lord: he is their help and their ſhield.

O houſe of Aaron, truſt in the Lord: he is their help and their ſhield

Ye that fear the Lord, truſt in the Lord: he is their help and their ſhield.

The Lord hath been mindful of us: he will bleſs us: he will bleſs the houſe of Iſrael: he will bleſs the houſe of Aaron.

He will bleſs them that fear the Lord; both ſmall and great.

We will bleſs the Lord from this time forth, and for evermore.

Praiſe ye the Lord.

PSALM CXVI.

I LOVE the Lord, becauſe he hath heard my voice and my ſupplications.

What ſhall I render unto the Lord for all his benefits towards me?

I will take the cup of ſalvation, and call upon the name of the Lord.

I will pay my vows unto the Lord, now in the preſence of all his people.

Precious in the ſight of the Lord is the death of his ſaints.

O Lord, truly I am thy ſervant, I am thy ſervant, and the ſon of thine handmaid. Thou haſt looſed my bonds.

I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the Lord.

I will pay my vows unto the Lord, now in the preſence of all his people.

In the courts of the Lord's houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the Lord.

PSALM CIV.

O Lord, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches.

So is this great and wide ſea, wherein are things creeping innumerable, both ſmall and great.

There go the ſhips: there is that Leviathan, whom thou haſt made to play therein.

Theſe wait all upon thee, that thou mayeſt give them their meat in due ſeaſon.

That thou giveſt them they gather: thou openeſt thine hand, they are filled with good.

Thou hideſt thy face, they are troubled: thou takeſt away their breath, they die, and return to their duſt.

Thou ſendeth forth thy Spirit, they are created.

And thou reneweſt the face of the earth.

The glory of the Lord ſhall endure for ever: the Lord ſhall rejoice in his works.

He looketh on the earth, and it trembleth: he toucheth the hills, and they ſmoke.

I will ſing unto the Lord as long as I live: I will ſing praiſe to my God while I have my being.

My meditation of him ſhall be ſweet: I will be glad in the Lord.

Let the ſinners be conſumed out of the earth, and let the wicked be no more. Bleſs thou the Lord, O my ſoul. Praiſe ye the Lord.

PSALM CV.

O GIVE thanks unto the Lord: call upon his name: make known his deeds among the people.

Sing unto him; ſing pſalms unto him: talk ye of all his wondrous works.

Glory ye in his holy name: let the heart of them rejoice that ſeek the Lord.

Seek the Lord and his ſtrength; ſeek his face evermore.

Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

O ye ſeed of Abraham, his ſervant, ye children of Jacob, his choſen.

He is the Lord our God: his judgments are in all the earth.

He hath remembered his covenant for ever, the word which he commanded to a thouſand generations.

Praiſe ye the Lord.

PSALM CVI.

PRAISE ye the Lord. O give thanks unto the Lord, for he is good, for his mercy endureth for ever.

Who can utter the mighty acts of the Lord? who can ſhew forth all his praiſe?

Bleſſed are they that keep judgment; and he that doth righteouſneſs at all times.

Remember me, O Lord, with the favour that thou beareſt unto thy people: O viſit me with thy ſalvation.

That I may ſee the good of thy choſen; that I may rejoice in the gladneſs of thy nation; that I may glory with thine inheritance.

Save us, O Lord our God, and gather us from among the heathen; to give thanks unto thy holy name, and to triumph in thy praiſe.

Bleſſed be the Lord God of Iſrael from everlaſting to everlaſting. And let all the people ſay, Amen. Praiſe ye the Lord.

PSALM CXIX.

WHEREWITH ſhall a young man cleanſe his way? By taking heed thereto, according to thy word.

Remove from me the way of lying; and grant me thy law graciouſly.

Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

Thou art good and doeſt good; teach me thy ſtatutes.

Thy hands have made me, and faſhioned me: give me underſtanding, that I may learn thy commandments.

Quicken me after thy loving kindneſs; ſo ſhall I keep the teſtimony of thy mouth.

Thy word is a lamp unto my feet, and a light unto my path.

Let thine hand help me.

Let my ſoul live, and it ſhall praiſe thee; and let thy judgments help me.

I have gone aſtray like a loſt ſheep. Seek thy ſervant; for I do no forget thy commandments.

PSALM CXLVIII.

PRAISE ye the Lord. Praiſe ye the Lord from the heavens: praiſe him in the heights.

Praiſe ye him, all his angels: praiſe ye him, all his hoſts.

Kings of the earth, and all people: princes, and all judges of the earth.

Both young men and maidens, old men and children.

Let them praiſe the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven.

PSALM CL.

PRAISE ye the Lord. Praiſe God in his ſanctuary. Praiſe him in the firmament of his power.

Praiſe him for his mighty acts. Praiſe him according to his excellent greatneſs.

Let every thing that hath breath praiſe the Lord. Praiſe ye the Lord.

[Perceiving in ſeveral Spelling Books ſome verſes concerning the birth, life, death, reſurrection, and aſcenſion of our bleſſed Saviour; I have alſo inſerted ſome notes of the ſame: with this difference, that though all other authors may be tolerable good, this abſtract, like the Author, muſt be *very* good. Gen. i. 31.]

THE NATIVITY OF CHRIST.

LORD, thou haſt been favourable unto thy land: thou haſt brought back the captivity of Jacob.

Thou haſt forgiven the iniquity of thy people; thou haſt covered all their ſin. Selah.

Thou haſt taken away all thy wrath: thou haſt turned thyſelf from the fierceneſs of thine anger.

Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.

Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

Wilt thou not revive us again, that thy people may rejoice in thee?

Shew us thy mercy, O Lord; and grant us thy ſalvation.

I will hear what God the Lord will ſpeak: for he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly.

Surely his ſalvation is nigh them that fear him; that glory may dwell in our land.

Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.

Truth ſhall ſpring out of the earth; and righteouſneſs ſhall look down from heaven.

Yea, the Lord ſhall give that which is good: and our land ſhall yield her increaſe.

Righteouſneſs ſhall go before him; and ſhall ſet us in the way of his ſteps.

CHRIST's SUFFERINGS AND DEATH.

I WAITED patiently for the Lord, and he inclined unto me, and heard my cry.

He brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock, and eſtabliſhed my goings.

And he hath put a new ſong in my mouth, even praiſe to our God: many ſhall ſee it, and fear, and ſhall truſt in the Lord.

Bleſſed is that man that maketh the Lord his truſt: and reſpecteth not the proud, nor ſuch as turn aſide to lies.

Many, O Lord my God, are the wonderful works which thou haſt done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and ſpeak of them, they are more than can be numbered.

Sacrifice and offering thou didſt not deſire; mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required.

Then ſaid I, Lo, I come: in the volume of the book it is written of me:

I delight to do thy will, O my God: yea, thy law is within my heart.

I have preached righteouſneſs in the great congregation: lo, I have not refrained my lips, O Lord, thou knoweſt.

I have not hid thy righteouſneſs within my heart, I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving kindneſs and thy truth from the great congregation.

With-hold not thou thy tender mercies from me, O Lord: let thy loving kindneſs and thy truth, continually preſerve me.

For innumerable evils have compaſſed me about; mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of my head, therefore my heart faileth me.

Be pleaſed, O Lord, to deliver me: O Lord make haſt to help me.

Let them be aſhamed, and confounded together that ſeek after my ſoul to deſtroy it: let them be driven backward and put to ſhame that wiſh me evil.

Let them be deſolate, for a reward of their ſhame, that ſay unto me, Aha, aha.

Let all thoſe that ſeek thee, rejoice and be glad in thee: let ſuch as love thy ſalvation ſay continually, The Lord be magnified.

But I am poor and needy, yet the Lord thinketh upon me: thou art my help, and my deliverer: make no tarrying, O my God.

The RESURRECTION of CHRIST.

PRAISE ye the Lord. I will praiſe the Lord with my whole heart, in the aſſembly of the upright, and in the congregation.

The works of the Lord are great; ſought out of all them that have pleaſure therein.

His work is honourable and glorious: and his righteouſneſs endureth for ever.

He hath made his wonderful works to be remembered: the Lord is gracious and full of compaſſion.

He hath given meat unto them that fear him: he will ever be mindful of his covenant.

He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

The works of his hands are verity and judgment; all his commandments are ſure.

They ſtand faſt for ever and ever, and are done in truth and uprightneſs.

He ſent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do his commandments: his praiſe endureth for ever.

THE ASCENSION OF CHRIST.

O CLAP your hands, all ye people, ſhout unto God with the voice of triumph.

For the Lord moſt high is terrible; he is a great King over all the earth.

He ſhall ſubdue the people under us, and the nations under our feet.

He ſhall chooſe our inheritance for us, the excellency of Jacob, whom he loved. Selah.

God is gone up with a ſhout, the Lord with the ſound of a trumpet.

Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes.

For God is the King of all the earth; ſing ye praiſes with underſtanding.

God reigneth over the heathen: God ſitteth upon the throne of his holineſs.

The princes of the people are gathered together, even the people of the God of Abraham: for the ſhields of the earth belong unto God: he is greatly exalted.

The PENTECOST.

GREAT is the Lord, and greatly to be praiſed in the city of our God, in the mountain of his holineſs.

Beautiful for ſituation, the joy of the whole earth is mount Zion, on the ſides of the north, the city of the great King.

God is known in her palaces for a refuge.

For lo, the kings were aſſembled, they paſſed by together.

They ſaw it, and ſo they marvelled; they were troubled, and haſted away.

Fear took hold upon them there, and pain, as of a woman in travail.

Thou breakeſt the ſhips of Tarſhiſh with an eaſt-wind.

As we have heard, ſo have we ſeen in the city of the Lord of hoſts, in the city of our God, God will eſtabliſh it for ever. Selah.

We have thought of thy loving-kindneſs, O God, in the midſt of thy temple.

According to thy name, O God, ſo is thy praiſe unto the ends of the earth: thy right hand is full of righteouſneſs.

Let Mount Zion rejoice; let the daughters of Judah be glad, becauſe of thy judgments.

Walk about Zion, and go round about her; tell the towers thereof.

Mark ye well her bulwarks; conſider her palaces; that ye may tell it to the generation following.

For this God is our God for ever and ever; he will be our guide even unto death.

[The 29th Pſalm I enjoin to my ſcholars for reading when it thunders and lightens while they are at ſchool, and earneſtly recommend the ſame for their ſerious meditation at all ſuch ſolemn ſeaſons, as the beſt cure for vain and irreverent thoughts, and the beſt remedy to compoſe and inſtruct the mind againſt dreadful and guilty fears.]

PSALM XXIX.

GIVE unto the Lord, O ye mighty, give unto the Lord glory and ſtrength.

Give unto the Lord the glory due unto his name: worſhip the Lord in the beauty of holineſs.

The voice of the Lord is upon the waters; the God of glory thundereth; the Lord is upon many waters.

The voice of the Lord is powerful; the voice of the Lord is full of majeſty;

The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon;

He maketh them alſo to ſkip like a calf, Lebanon and Sirion like a young unicorn.

The voice of the Lord divideth the flames of fire.

The voice of the Lord ſhaketh the wilderneſs: the Lord ſhaketh the wilderneſs of Kadeſh: the voice of the Lord maketh the hinds to calve, and diſcovereth the foreſts: and in his temple doth every one ſpeak of his glory.

The Lord ſitteth upon the flood: yea, the Lord ſitteth King for ever.

The Lord will give ſtrength unto his people: the Lord will bleſs his people with peace.

[For the ſake of conforming to what I have ſeen inſerted in ſome ſchool books, of Tragedies, I ſhall only uſe one from many that might be adduced;—but it muſt perfectly conſiſt with my whole plan.]

PSALM LXXIX.

O GOD! the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jeruſalem on heaps.

The dead bodies of thy ſervants have they given to be meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth.

Their blood have they ſhed like water round about Jeruſalem, and there was none to bury them.

We are become a reproach to our neighbours, a ſcorn and deriſion to them that are round about us.

How long, Lord? wilt thou be angry for ever? ſhall thy jealouſy burn like fire?

Pour out thy wrath upon the heathen, that have not known thee, and upon the kingdoms that have not called upon thy name.

For they have devoured Jacob, and laid waſte his dwelling-place.

O remember not againſt us former iniquities! let thy tender mercies ſpeedily prevent us; for we are brought very low.

Help us, O God of our ſalvation, for the glory of thy name; and deliver us, and purge away our ſins, for thy name's ſake.

Wherefore ſhould the heathen ſay, Where is their God? Let him be known among the heathen in our ſight, by the revenging of the blood of thy ſervants which is ſhed.

Let the ſighing of the priſoner come before thee: according to the greatneſs of thy power preſerve thou thoſe that are appointed to die.

And render unto our neighbours ſeven-fold into their boſom, their reproach wherewith they have reproached thee, O Lord.

So we, thy people, and ſheep of thy paſture, will give thee thanks for ever: we will ſhew forth thy praiſe to all generations.

[If the youth is further curious to attend and purſue theſe ſolemn ſcenes, I direct him to my great Referree.—In the third of Geneſis he will find the moſt afflicting ſtory of any in all the Bible; and another diſtreſſing ſcene in the fourteenth of Jeremiah; and in many other places throughout the Volumes of Inſpiration.]

[Thus far I have uſed David's Pſalms:—but not being diſpoſed naturally to bigotry, I recommend other Hymns and Songs—only keeping cloſe to the Divine Word; ſuch as, Moſes' Song—the Song of Deborah and Barak—good Hannah's Song—Iſaiah's alſo—likewiſe good old Simeon's—Mary's ſacred Hymn—and all that can be found in thoſe holy Volumes:—ſaying only of the writings and labours of the Fathers and Doctors, with all other good men ſince the canon of the Scripture has been ſhut—*Requieſcant in pace.*]

[As it is by God alone that our food is ſecured, or our phyſic bleſt, and made the means of life's maintenance and recovery from the gates of death, let us entirely depend on the Divine Power and Goodneſs, in the right uſe of the divinely appointed means; and not truſt in bad or good beſides: and for this good purpoſe meditate on the following Scriptures.]

FOOD AND PHYSIC FROM GOD.

IS it not becauſe there is not a God in Iſrael, that ye go to enquire of Baal-zebub, the god of Ekron?

And Aſa was diſeaſed in his feet, until his diſeaſe was exceeding great: yet in his diſeaſe he ſought not to the Lord, but to the phyſicians.

Whatſoever ſore, or whatſoever ſickneſs there be; then what prayer, or what ſupplication ſoever ſhall be made of any man, or of all the people Iſrael, when every one ſhall know his own ſore, and his own grief; then hear thou from heaven, thy dwelling place, and forgive.

Is any afflicted? Let him pray?

O Lord, I am oppreſſed, undertake for me.

Grateful Returns and Praiſe to the Divine Author, on Recovery from Sickneſs and Danger.

O LORD! by theſe things men live; and in all theſe things is the life of my ſpirit; ſo wilt thou recover me, and make me to live.

Behold! for peace I had great bitterneſs: but thou haſt, in love to my ſoul, delivered it from the pit of corruption: for thou haſt caſt all my ſins behind thy back.

For the grave cannot praiſe thee; death cannot celebrate thee. They that go down into the pit cannot hope for thy truth.

The living; the living; he ſhall praiſe thee, as I do this day: the father to the children ſhall make known thy truth.

The Lord was ready to ſave me.

I love the Lord, becauſe he hath heard my voice and my ſupplications.

The Lord preſerveth the ſimple; I was brought low, and he helped me.

What ſhall I render unto the Lord for all his benefits towards me?

I will take the cup of ſalvation, and call upon the name of the Lord.

GRACE BEFORE MEALS.

HOW excellent is thy loving kindneſs, O God! The eyes of all wait on thee; and thou giveſt them their meat in due ſeaſon.

Every creature of God is good; and nothing to be refuſed, if it be received with thankſgiving for it is ſanctified by the word of God, and prayer, through Jeſus Chriſt our Saviour.

GRACE AFTER FOOD.

BLESSED be the Lord, who daily loadeth us with his benefits, even the God of our ſalvation; filling our hearts with food and gladneſs: who giveth food to all fleſh; for his mercy endureth for ever; through Jeſus Chriſt our Saviour.

A holy and devout Inſtruction for Divine Worſhip, in going to and returning therefrom.

GOING TO THE HOUSE OF GOD.

OFFER unto God thankſgiving; and pay thy vows unto the Moſt High.

I was glad when they ſaid unto me, Let us go into the houſe of the Lord.

Keep thy foot when thou goeſt to the houſe of God; and be more ready to hear than to give the ſacrifice of fools; for they conſider not that they do evil.

Let the words of my mouth, and the meditations of my heart, be acceptable in thy ſight, O Lord, my ſtrength and my Redeemer.

RETURN FROM GOD's HOUSE.

FOR ever, O Lord, thy word is ſettled in heaven.

That which I ſee not, teach thou me.

Prove all things: hold faſt that which is good.

Jeſus anſwered them and ſaid, My doctrine is not mine; but his that ſent me.

If any man will do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of myſelf.

Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.

And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever.

Let the word of Chriſt dwell in you richly, in all wiſdom, teaching and admonithing one another in pſalms and hymns, and ſpiritual ſongs; ſinging with grace in your hearts to the Lord.

Be ye doers of the word, and not hearers only, deceiving your own ſelves.

A Prayer for our Sovereign Lord the King, George the Third, by the Grace of God; and the very ſame Prayer for all the Royal Family, to the loweſt Branch; and for Church and State.

GOD ſave the king.

Give the king thy judgments, O God, and thy righteouſneſs to the king's ſon.

O prepare mercy and truth, which may preſerve him.

His enemies cloath with ſhame: but upon himſelf ſhall his crown flouriſh.

Teach his ſenators wiſdom; ſuch as fear God; men of truth; hating covetouſneſs.

Let judgment run down as waters; and righteouſneſs as a mighty ſtream.

Oh let the wickedneſs of the wicked come to an end; but eſtabliſh the juſt.

Let thy prieſts, O Lord, be cloathed with ſalvation; and let thy ſaints rejoice in goodneſs.

O Lord, turn not away the face of thine Anointed—Chriſt Jeſus our Lord.

Remember the mercies of David, thy ſervant.

Lord, thou haſt been favourable unto thy land.

Shew us thy mercy; and grant us thy ſalvation.

That thy way may be known upon the earth; thy ſaving health among all nations.

O ſend out thy light and thy truth.

For upon all the glory ſhall be a defence.

Ejaculations and Prayers for the moſt ſudden and extreme Occaſions.

LORD, ſave me.

Make haſte, O God, to deliver me. Make haſte to help me, O Lord.

Make haſte to help me, O Lord, my ſalvation.

Lord, remember me when thou comeſt into thy kingdom.

Jeſus, maſter, have mercy on us.

Have mercy, O Lord, upon me, thou Son of David.

Lord, help me.

God be merciful to me a ſinner.

Lord, I believe; help thou my unbelief.

Say unto my ſoul, I am thy ſalvation.

And the Apoſtles ſaid unto the Lord, Increaſe our faith.

God Almighty give you mercy before the man.

Hear my prayer, O Lord, and let my cry come unto thee.

Hide not thy face from me in the day when I am in trouble. Incline thine ear unto me. In the day when I call, anſwer me ſpeedily.

O Lord, hear; O Lord, forgive; O Lord, hearken, and do; defer not, for thine own ſake, O my God.

Abba, Father; all things are poſſible unto thee. Take away this cup from me: nevertheleſs, not what I will, but what thou wilt.

[If there needs any apology for this laſt ſentence, it is only meant to imitate Chriſt's manner, according to his innocent human nature.

Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

Unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Lord Jesus, receive my spirit.

Our Father, which art in heaven. Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation: but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

Real Character of a good Man.

THUS saith the Lord, To this man will I look, even to him that is poor, and of a contrite heart, and trembleth at my word.

Created in Christ Jesus to good works.

I know him, that he will command his children, and his household after him; and they shall keep the way of the Lord, to do justice and judgment.

Barnabas was a good man, and full of the Holy Ghost, and of faith.

And David behaved himſelf wiſely in all his ways: and the Lord was with him.

This is a faithful ſaying, that they which have believed in God might be careful to maintain good works.

Character of a bad Man.

HE that believeth not God, hath made him a liar; becauſe he believeth not the record that God gave of his Son.

Every one that doeth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved.

The wicked through the pride of his countenance will not ſeek after God: God is not in all his thoughts.

Unto them that are defiled and unbelieving is nothing pure; but even their mind and conſcience is defiled: they profeſs that they know God, but in works they deny him; being abominable, and diſobedient, and to every good work reprobate.

Godly Memorandums for Youth.

MY ſon, give me thine heart; and let thine eyes obſerve my ways.

Remember *now* thy Creators in the days of thy youth; while the evil days come not, nor the years draw nigh when thou ſhalt ſay, I have no pleaſure in them.

Wilt thou not from this cry unto me, My Father; thou art the guide of my youth?

I thy ſervant fear the Lord from my youth.

From a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

Little children, let no one deceive you; he that doeth righteouſneſs is righteous, even as he is righteous.

He that committeth ſin, is of the devil: for the devil ſinneth from the beginning.

For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

Be ſure your ſin will find you out.

Stand in awe, and ſin not.

Search me, O God, and know my heart; try me, and ſee if there be any wicked way in me; and lead me in the way everlaſting.

Whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

Seek the kingdom of God, and his righte-

ouſneſs, and all other things ſhall be added unto you.

Whatſoever he [Jeſus] ſaith unto you; do it.

Ye ſhall fear every man his mother, and his father, and keep my Sabbaths: I am the Lord your God.

Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.

I love them that love me; and they that ſeek me early ſhall find me.

Let them that love him be as the ſun, when he goeth forth in his might.

It his written, Eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him.

Praiſe our God all ye his ſervants, and ye that fear him, both ſmall and great.

The grace of our Lord Jeſus Chriſt be with you all. Amen.

The Author's Confeſſion; drawn, not from the beſt human form, even the Church of England, *much leſs from his own inſufficient ſcanty fund; but from the Divine Word according to the faith of God's elect; and the acknowledging of the truth which is after godlineſs; in hope of eternal life, which God that cannot lie promiſed before the world began.*

HEAR, O Iſrael, the LORD our GOD is one LORD.

There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt.

And one cried unto another, and ſaid, Holy, holy, holy, is the Lord of hoſts, the whole earth is full of his glory.

Some Scriptures relating to the complex Perſon of Chriſt, both as God and Man.

UNTO us a child is born, unto us a ſon is given; and the government ſhall be upon his ſhoulder; and his name ſhall be called, Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace.

Truly this man was the Son of God.

What manner of man is this, that even the wind and the ſea obey him?

And when they [the wiſe men] were come into the houſe, they ſaw the young child, with Mary his mother, and fell down and worſhipped him.

Nathaniel anſwered and ſaid nuto Jeſus, Rabbi; thou art the Son of God; thou art the King of Iſrael.

The LORD ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool.

Have mercy upon us, O Lord, thou Son of David.

Jeſus ſaith unto his diſciples, But whom ſay ye that I am?

And Simon Peter anſwered and ſaid, Thou art Chriſt, the Son of the living God.

Jeſus ſaid unto Martha, I am the reſurrection and the life: he that believeth in me, though he were dead yet ſhall he live; and whoſoever liveth and believeth in me ſhall never die: believeſt thou this? She ſaith unto him, Yea, Lord; I believe that thou art the Chriſt, the Son of God, which ſhould come into the world.

And Thomas anſwered and ſaid unto Jeſus, My Lord, and my God.

And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.

Ye believe in God, believe alſo in me.

And he hath on his veſture and on his thigh a name written, King of kings, and Lord of lords.

And of whom, as concerning the fleſh, Chriſt came, who is over all, God bleſſed for ever. Amen.

Lord, remember me when thou comeſt into thy kingdom.

I know thee whou thou art, the holy one of God.

He ſaved others.

[N. B. Theſe laſt teſtimonies I eſteem good ones, though from the bad ſpirit and bad men, like a good character given to a juſt perſon from bad men.]

Without controverſy, great is the myſtery of godlineſs, God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

[Theſe are ſufficient texts, though many more might be adduced, to prove the real Divinity and real humanity of the bleſſed Jeſus; whoſe office capacity as God-man Mediator, beginning and finiſhing the great and arduous work of man's redemption, ſo much the more endears, infinitely and eternally endears, him to my ſoul; whom alſo I reverently adore and confeſs as my Lord and my God.]

The Godhead and Perſonality of the Holy Spirit. "I believe in the Holy Ghoſt, the Lord and giver of life."

THE Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.

The Spirit itſelf beareth witneſs with our ſpirits, that we are the children of God.

Grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption.

And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance.

I beſeech you by the love of the Spirit.

And the Spirit bade me go with them, nothing doubting.

And as I began to ſpeak, the Holy Ghoſt fell on them, as on us at the beginning.

Then remembered I the word of the Lord, how that he ſaid, John indeed baptized with water: but ye ſhall be baptized with the Holy Ghoſt.

Take not thy Holy Spirit from me.

They rebelled, and vexed his Holy Spirit.

Whither ſhall I go from thy Spirit?

And the Spirit ſays, Come——take of the water of life freely.

The Spirit of the Lord God is upon me; becauſe he hath anointed me to preach good tidings unto the meek.

Peter ſaid, Ananias, why hath Satan filled thine heart to lie to the Holy Ghoſt?

Thou haſt not lied unto men, but unto God.

Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.

But ye, beloved, building up yourſelves on your moſt holy faith, praying in the Holy Ghoſt.

The communion of the Holy Ghoſt be with you.

ELECTION OF GOD'S MERCY AND GRACE TO MANKIND.

THE Lord hath appeared of old to me, ſaying, Yea, I have loved thee with an everlaſting love; therefore with loving-kindneſs have I drawn thee.

That he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory.

Even us, whom he hath called, not of the Jews only, but alſo of the Gentiles.

ADOPTION.

BEHOLD what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God!

And if children, then heirs; heirs of God, and joint heirs with Chriſt.

JUSTIFICATION.

FOR he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.

Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

VOCATION.

GOD hath ſaved us, and called us with an holy calling; not acording to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began.

Called to be ſaints.

God is faithful, by whom ye were called unto the fellowſhip of his Son, Jeſus Chriſt our Lord.

Wherefore, holy brethren, partakers of the heavenly calling, conſider the Apoſtle and High Prieſt of our profeſſion Chriſt Jeſus, who was faithful to him that appointed him.

SANCTIFICATION.

GOD hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit.

Sanctified in Chriſt Jeſus.

Sanctified in God the Father.

For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

BAPTISM.

"I acknowledge one Baptiſm for the remiſſion of ſins."

HE that believeth and is baptized ſhall be ſaved.

I [John] indeed baptize with water, unto repentance.

But he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear.

He [the Lord Jeſus Chriſt] ſhall baptize you with the Holy Ghoſt and with fire.

THE LORD's SUPPER.

AND when the hour was come, Jeſus ſat down, and the twelve apoſtles with him.

And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer: for I ſay unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God.

And he took the cup, and gave thanks, and ſaid, Take this, and divide it among yourſelves.

And I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come.

And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body which is given for you: this do in remembrance of me.

Likewiſe the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you.

I [Paul] have received of the Lord that which I alſo delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread.

And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you; this do in remembrance of me.

After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do ſhew forth the Lord's death until he come.

Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

But let a man examine himſelf; and ſo let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body.

PERSEVERANCE.

YEA, he loved the people. All his ſaints are in thy hand; and they ſat down at thy feet: every one ſhall receive of thy words.

They ſhall never periſh (ſaith Chriſt) neither ſhall any pluck them out of my hands.

He ſhall give you another Comforter, that he may abide with you for ever.

GLORIFICATION.

AND the glory which thou gaveſt me I have given them, that they may be one, even as we are one.

Father, I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory which thou haſt given me; for thou lovedſt me before the foundation of the world.

Then we which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air; and ſo ſhall we ever be with the Lord.

THE END OF THE AUTHOR'S CONFESSION.

THE CONCLUSION.

A few Doxologies, to ſeal up all that has been written in Doctrine, Praiſe, and Prayer, to the Triune God, with a reverend and affectionate Amen.

NOW, to the King eternal, immortal, inviſible, the only wiſe God, be honour and glory, for ever and ever. Amen.

Now, unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy:

To the only wiſe God, our Saviour, be glory and majeſty, dominion and power, both now and ever. Amen.

Bleſſed be the Lord God of Iſrael, who only doth wondrous things.

And bleſſed be his glorious name; and let the whole earth be filled with his glory. Amen, and amen.

Salvation to our God, which ſitteth upon the throne, and unto the Lamb.

Amen. Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen.

APPENDIX.

[Having omitted Morning and Evening Prayers, I add the following in this Place, from the great Fountain and Source of Direction.]

MORNING PRAYER.

BE merciful unto me, O Lord! for I cry unto thee daily.

Rejoice the ſoul of thy ſervant; for unto thee, O Lord, do I lift up my ſoul.

It is of the Lord's mercies that we are not conſumed, becauſe his compaſſions fail not:

They are new every morning: great is thy faithfulneſs.

I laid me down and ſlept: I awaked: for the Lord ſuſtained me.

Teach me thy way, O Lord! I will walk in thy truth: unite my heart to fear thy name: my mouth ſhall ſhew forth thy righteouſneſs, and thy ſalvation all the day; for I know not the numbers thereof.

Bleſſed be God—Through Chriſt Jeſus. Amen.

MEDITATION FOR NOON.

AS for me, I will call upon God; and the Lord ſhall ſave me.

Evening, and morning, and at noon will I pray, and cry aloud, and he ſhall hear my voice.

I will hope continually, and will yet praiſe thee more and more.

EVENING PRAYER.

LORD, I cry unto thee; let my prayer be ſet forth before thee as incenſe, and the lifting up of my hands as the evening ſacrifice.

Bleſſed be the Lord, who daily loadeth us with benefits; even the God of our ſalvation.

Thou makeſt the outgoings of the morning and the evening to rejoice.

Man goeth forth to his work and to his labour until the evening.

The Lord ſhall preſerve thy going out and thy coming in.

I will both lay me down in peace and ſleep: For thou, Lord, only makeſt me dwell in ſafety.

Into thy hands I commit my ſpirit. Bleſſed be God, through Jeſus Chriſt. Amen.

(And Jeſus ſaid unto his diſciples, When ye pray, ſay,)

Our Father which art in heaven: hallowed be thy name: thy kingdom come: thy will be done, as in heaven, ſo in earth.

Give us day by day our daily bread.

And forgive us our ſins: for we alſo forgive every one that is indebted to us. And lead us not into temptation: but deliver us from evil. Amen.

A MEDITATION FOR THE LORD'S DAY.

[And firſt, to take the words from our divine Maſter's mouth will not, I hope, be unacceptable.]

I Thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo, Father, for ſo it ſeemed good in thy ſight.

God is the Lord, which hath ſhewed us light.

This is the day the Lord hath made; we will rejoice and be glad in it.

Save now, I beſeech thee, O Lord! O Lord, I beſeech thee ſend now proſperity.

Behold, O God, our Shield, and look upon the face of thine Anointed.

For a day in thy courts is better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.

If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him; not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words:

Then ſhalt thou delight thyſelf in the Lord; and I will cauſe thee to ride upon the high places of the earth; and feed thee with the heritage of Jacob, thy father:

For the mouth of the Lord hath ſpoken it.

Ye ſhall keep my Sabbaths, and reverence my ſanctuary: I am the Lord.

Hallow my Sabbaths; and they ſhall be a ſign between me and you, that ye may know that I am the Lord your God.

[I ſhall ſubjoin the ninety-ſecond Pſalm, to be performed invariably for a Taſk for thoſe who can read; in order to keep them from profaning the Sabbath by their idleing and wicked playing; and alſo, for directing their views to the proper work of conſidering the works of creation, providence, and grace; together with the awful difference between the godly and the wicked.]

A SONG OR PSALM FOR THE SABBATH-DAY.

IT is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy name, O Moſt High:

To ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night;

Upon an inſtrument of ten ſtrings, and upon the pſaltery; upon the harp with a ſolemn ſound.

For thou, Lord, haſt made me glad through thy work; I will triumph in the work of thy hands.

O Lord, how great are thy works! and thy thoughts are very deep.

A brutiſh man knoweth not; neither doth a fool underſtand this.

When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh, it is that they ſhall be deſtroyed for ever:

But thou, Lord, art moſt high for evermore.

For lo, thine enemies, O Lord! for lo, thine enemies ſhall periſh; all the workers of iniquity ſhall be ſcattered.

But my horn ſhalt thou exalt like the horn of an unicorn: I ſhall be anointed with freſh oil.

Mine eye alſo ſhall ſee my deſire on mine enemies, and mine ears ſhall hear my deſire on the wicked that riſe up againſt me.

The righteous ſhall flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon.

Thoſe that he planted in the houſe of the Lord ſhall flouriſh in the courts of our God.

They ſhall ſtill bring forth fruit in old age; they ſhall be fat and flouriſhing.

To ſhew that the Lord is upright: he is my rock, and there is no unrighteouſneſs in him.

A MOST PIOUS AND DIVINE ASPIRATION;

OR,

DAVID's PRAYER AND THANKSGIVING.

THEN went king David in, and ſat before the Lord, and ſaid, Who am I, O Lord God? And what is my houſe, that thou haſt brought me hitherto?

And this was yet a ſmall thing in thy ſight, O Lord God! but thou haſt ſpoken alſo of thy ſervant's houſe for a great while to come: and is this the manner of man, O Lord God?

And what can David ſay more unto thee? For thou, Lord God, knoweſt thy ſervant.

For thy word ſake, and according to thine own heart, haſt thou done all theſe great things, to make thy ſervant know them.

Wherefore thou art great, O Lord God.

For there is none like thee; neither is there any God beſide thee, according to all that we have heard with our ears.

And what, one nation in the earth is like thy people? Even like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people, which thou redeemedſt to thee from Egypt, from the nations and their gods?

For thou haſt confirmed to thyſelf thy people Iſrael, to be unto thee a people for ever; and thou, Lord, art become their God.

And now, O Lord God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe; eſtabliſh it for ever; and do as thou haſt ſaid.

And let thy name be magnified for ever, ſaying, The Lord of hoſts is the God of Iſrael: and let the houſe of thy ſervant David be eſtabliſhed before thee.

For thou, O Lord of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will build thee an houſe; therefore hath thy ſervant found in his heart to pray this prayer unto thee.

And now, O Lord God, thou art that God, and thy words be true; and thou haſt promiſed this goodneſs unto thy ſervant.

Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant; that it may continue for ever before thee: for thou, O Lord God, haſt ſpoken it; and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

Several large and very important Petitions preſented, and divinely granted.

AND Jabez was more honourable than his brethren; and his mother called his name Jabez, ſaying, I bare him with ſorrow.

And Jabez called on the God of Iſrael, ſaying, Oh! that thou wouldeſt bleſs me indeed, and enlarge my coaſt; and that thine hand might be with me; and that thou wouldeſt keep me from evil, that it may not grieve me.

And God granted him that which he requeſted.

The two Points of Agur's Requeſt.

Two things have I required of thee; deny me them not before I die.

Remove far from me vanity and lies: give me neither poverty nor riches: feed me with food convenient for me:

Leſt I be full, and deny thee, and ſay, Who is the Lord? or leſt I be poor, and ſteal, and take the name of my God in vain.

Hannah's Acknowledgment of an Anſwer to Prayer.

And Hannah ſaid to Eli, O my lord! as thy ſoul liveth, my lord, I am the woman that ſtood by thee here praying unto the Lord.

For this child I prayed; and the Lord hath given me my petition which I aſked of him.

Therefore alſo I have lent him to the Lord as long as he liveth.

And he worſhipped the Lord there.

N. B. Pray without ceaſing.

[The three following Mottos are repreſented and recommended to the undermentioned and diſtinguiſhed characters.]

Motto for the Perſon beginning the Buſineſs of this Life.

THIS book of the law ſhall not depart out of thy mouth: but thou ſhalt meditate therein day and night; that thou mayeſt obſerve to do according to all that is written therein: for then thou ſhalt make thy ways proſperous, and then thou ſhalt have good ſucceſs.

Motto for a Perſon who has enliſted himſelf under the Banner of the Divine Saviour.

From henceforth thou ſhalt have war.

In the world ye ſhall have tribulation; but in me [Chriſt Jeſus] ye ſhall have peace.

Thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt.

Motto for every one of the Family and Houſhold of Faith indefinitely.

The Lord be with you.

Now the Lord of peace himſelf give you peace always, by all means.

The Lord be with you all.

[I purpoſe only in one inſtance more to imitate thoſe miſcellaneous parts inſerted in Spelling Books, and that is concerning Letters; not in a way of Direction to indite, that belongs to a more mature age; nor yet for curious information; but for inſtruction in godlineſs, as I have done all the other parts for principle and practice.]

A moſt weighty and divinely glorious Epiſtle.

THE elder, unto the elect lady and her children, whom I love in the truth; and not I only, but alſo all they that have known the truth.

For the truth's ſake, which dwelleth in us, and ſhall be with us for ever.

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father, in truth and love.

I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

And now I beſeech thee, lady, not as though I wrote a new commandment unto thee; but that which we had from the beginning; that we love one another.

And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye ſhould walk in it.

For many deceivers are entered into the world, who confeſs not that Jeſus Chriſt is come in the fleſh.

This is a deceiver, and an antichriſt.

Look to yourſelves, that we loſe not thoſe things which we have wrought, but that we receive a full reward.

Whoſoever tranſgreſſeth and abideth not in the doctrine of Chriſt, hath not God: he that abideth in the doctrine of Chriſt, he hath both the Father and the Son.

If there come any unto, you and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed.

For he that biddeth him God ſpeed, is partaker of his evil deeds.

Having many things to write unto you, I would not with paper and ink; but I truſt to come unto you, and ſpeak face to face, that our joy may be full.

The children of thy elect ſiſter, greet thee. Amen.

Another Letter, from the Acts of the Apoſtles.

THEN pleaſed it the apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch, with Paul and Barnabas; namely, Judas, ſirnamed Barſabas, and Silas, chief men among the brethren:

And wrote letters by them after this manner, The apoſtles, and elders, and brethren, ſend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

Foraſmuch as we have heard that certain which went out from us have troubled you with words, ſubverting your ſouls, ſaying, Ye muſt be circumciſed, and keep the law; to whom we gave no ſuch commandment:

It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul;

Men that have hazarded their lives for the name of our Lord Jeſus Chriſt.

We have ſent therefore Judas and Silas, who ſhall alſo tell you the ſame things by mouth.

For it ſeemed good to the Holy Ghoſt, and to us, to lay no greater burden than theſe neceſſary things;

That ye abſtain from meats offered to idols, and from blood, and from things ſtrangled, and from fornication: from which if ye keep yourſelves, ye ſhall do well. Fare ye well.

[Before I close, I shall bring forth a very singular instance of Divine Providence, in raising a man to great honour and advancement, for his love and zeal to his kindred and country, as recorded in the book of Esther.]

Them that honour me I will honour; and they that despise me shall be lightly esteemed.

AND Mordecai went out from the presence of the king in royal apparel of blue and purple; and the city of Shusan rejoyced and was glad.

The Jews had light and gladness, and joy and honour.

And in every province, and in every city whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day: and many of the people of the land became Jews; for the fear of the Jews fell upon them.

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

A ſhort Addreſs to ſeveral Sorts of Perſons, who may make Exceptions to the Compilation of the former Sheets.

TO DEISTS.

I KNOW you will not wholly, if at all, approve of this mode and plan of teaching; for in your imagination the moral ethics of philoſophers are ſufficient. Alas, alas! for my part, in my view, and for my purpoſe, they are greatly wanting:—they are dry, cold, and lifeleſs; of no authority—(I mean divine)—no fire—no influence—neither promiſe nor hope of God's bleſſing on them. I have tried them; they are only enough to freeze you and I to death, death eternal.

Explore and reſearch, I entreat you, the great and only medium of perfect intelligence and inſtruction, and think it not beneath you to bow to the throne of grace, to pray fervently for the Holy Spirit. Leave your admirers; ceaſe from your votaries, who worſhip an unknown god; if any worſhip they pay—What can they do for you? or even for the earth, when parched and dry? or what can the agents in nature do for you? Conſider, weigh and conſider that moſt noble declaration of the prophet Jeremiah: Are there any among the vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowers? Art not thou HE, O LORD our GOD? Therefore will we

wait upon thee; for thou haſt made all theſe things.

O ye ſons of reaſon, pray and ſay, "Teach my beſt reaſon—reaſon."—Bow to the divine word, receive the atonement Jeſus has made, and the divine righteouſneſs he has wrought out—no true morality without this.—For, to borrow a moment the ſentiments of a man who had as much reaſon and learning as any of you poſſeſs—he, after all his ſtudy and enquiries, makes this ſolemn addreſs: "What in the univerſe, is of equal value with the BLOOD of the SON of GOD?" Be wiſe now, therefore, O ye learned ones, to kiſs the SON, leſt he be angry, and ye periſh from the way—There being no other remedy—This is the true God and eternal life.

An Addreſs to thoſe Teachers who lay aſide the Uſe of the Word of God in their Schools and Academies.

AND now I appeal to you who are teachers of youth; and you eſpecially who are ſo in a double capacity, having the care of congregations committed to you—Though you want no conviction in the former addreſs, yet it is no good report I hear of ſome of you, my Chriſtian brethren, my ſuperiors in many things by far. Do ye not make the children to tranſgreſs, by keeping from them the divine Word in your teachings?—from them entirely too!—Alas! what have you ſubſtituted to compenſate for ſo ineſtimable a treaſure?—

I will ſay, without heſitation, or aſking any pardon, what a moſt truly celebrated Divine ſays on another occaſion, viz. on the croſs of Chriſt; ſo in compariſon with all the moſt famous authors in the univerſe that can be collected, the bleſſed and glorious Scriptures "ſhine them all into darkneſs and ſhade."

Excuſe my faithfulneſs before the Lord; I am now in his immediate preſence:—Is it becauſe you are aſhamed of publicly owning the divine word?—Or rather for fear of diſobliging, ſo as to hurt your worldly intereſt? Has not the Scriptures every excellent property—whether of perſpicuity, rarity, brevity, or antiquity?—and what think you of purity and eternity?—I beſeech every one of you, in the gentleneſs and meekneſs of Chriſt, and for his honour's ſake, to bring them into public uſe. The grace of our Lord Jeſus Chriſt be with your Spirit. Amen.

An Addreſs to the Youth committed to my Care.

Many waters cannot quench love, neither can the floods drown it: if a man would give all the ſubſtance of his houſe for love, it would be utterly contemned.

I thank my God, making mention of thee always in my prayers.

BEING a double debtor to God's grace, for calling me young—and alſo a debtor to you—I have written unto you, and for your ſake, my dear children, what I have now collected from the two Teſtaments of God's moſt holy word; may it fit and prepare you for time and eternity! Remember, if it ſhould be your lot in providence to go to the Univerſity or Academy, and you were to advance to the ſixth and higheſt form, this I have put you in, though the firſt, is and ever will be the ſeventh, the higheſt you ever will or can attain to: may it be ever in the imagination of the thoughts of your hearts to ſeparate all the vile you meet with. And now I will leave a ſhort addreſs with every one of you, in my cloſing the whole, in language infinitely better than my own; namely, from Proverbs xxii. 17, &c.

Bow down thine ear, and hear the words of the wiſe; and apply thine heart unto my knowledge.

For it is a pleaſant thing, if thou keep them

within thee; they ſhall withal be fitted in thy lips.

Have not I written to thee excellent things, in counſels and knowledge?

That I might make thee know the certainty of the words of truth; that thou mighteſt anſwer the words of truth.

Beloved, follow not that which is evil, but that which is good. He that doth good is of God: but he that doth evil hath not ſeen God.

The grace of our Lord Jeſus Chriſt be with you all. Amen.

POSTSCRIPT.

THE SCHOOLMASTER's LOOKING-GLASS AND DIRECTORY;

Whereby he may ſerve and glorify his heavenly Father in his needful Vocation.

WHATSOEVER ye do in word or deed, do all in the name of the Lord Jeſus; giving thanks to God, and the Father by him.

Train up a child in the way he ſhould go, and when he is old he will not depart from it.

Thou ſhalt not wreſt judgment; thou ſhalt not reſpect perſons, neither take a gift; for a gift doth blind the eyes of the wiſe, and pervert the words of the righteous.

That which is altogether juſt ſhalt thou follow; ruling in the fear of God.

Ye ſhall not reſpect perſons in judgment; but ye ſhall hear the ſmall as well as the great.

Thou ſhalt not rule over him with rigour; but ſhalt fear thy God.

Ye ſhall not rule over one another with rigour.

Thou ſhalt ſhew them the way wherein they muſt walk, and the work that they muſt do.

Teach ye them that know not.

Day by day, from the firſt day unto the laſt day.

He [Nehemiah] read in the book of the law of God.

Be not wiſe in your own eyes.

Thus ſaith the Lord of hoſts, Conſider your ways.

For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to ſerve him with one conſent.

Not by might, nor by power, but by my Spirit, ſaith the Lord of hoſts.

Precept muſt be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little.

Give ye ear, and hear my voice; hearken and hear my ſpeech.

This book of the law ſhall not depart out of thy mouth.

But thou ſhalt meditate therein day and night, that thou mayeſt obſerve to do according to all that is written therein.

For then thou ſhalt make thy way proſperous, and then thou ſhalt have good ſucceſs.

Be ſtrong, therefore, and let not your hands be weak, for your work ſhall be rewarded.

Amaſiah willingly offered himſelf unto the Lord.

Deal courageouſly; and the Lord ſhall be with the good.

O God, ſtrengthen my hands.

He that truſteth in his own heart is a fool; but whoſo walketh wiſely ſhall be delivered.

Having gifts differing according to the grace that is given to us.

He that teacheth on teaching: not ſlothful in buſineſs, fervent in ſpirit, ſerving the Lord.

Hate the evil, and love the good, and eſtabliſh judgment in the gate.

O Lord, I know that the way of man is not in himſelf.

It is not in man that walketh to direct his ſteps.

If any of you lacketh wiſdom, let him aſk of God, who giveth to all men liberally, and upbraideth not, and it ſhall be given to him.

God giveth to a man that is good in his ſight wiſdom, and knowledge, and joy.

Correct thy ſon, and he ſhall give thee reſt; yea, he ſhall give delight unto thy ſoul.

Chaſten thy ſon while there is hope, and let not thy ſoul ſpare him for his crying.

Withold not correction from the child; for if thou beateſt him with the rod, he ſhall not die.

Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell.

Fooliſhneſs is bound in the heart of a child; but the rod of correction ſhall drive it away.

A rod * for the fool's back.

The rod and reproof give wiſdom; but a child left to himſelf bringeth his mother to ſhame.

It is required in ſtewards that a man be found faithful.

Let your moderation be known unto all men.

* Not a ferule, or ſuch fooliſh and cruel inſtrument for his hands or head, &c. &c.

Judge righteous judgment.

The patient in ſpirit is better than the proud in ſpirit.

Be not haſty in thy ſpirit to be angry.

Thou ſhalt guide me by thy counſel, O God!

The diſcretion of a man deferreth his anger.

I will correct thee in meaſure.

Slow to wrath.

The ſervant of the Lord muſt not ſtrive, but be gentle to all; apt to teach; in meekneſs inſtructing thoſe that oppoſe themſelves.

And of ſome have compaſſion, making a difference.

An inſtructor of the fooliſh; a teacher of babes.

To the weak became I as weak.

Let patience have her perfect work.

Bleſſed is that ſervant whom his Lord when he cometh ſhall find ſo doing.

Watch, therefore, and be ſober.

Our ſufficiency is of God.

He hath ſaid, I will never leave thee, nor forſake thee.

So that we may boldly ſay, The Lord is my helper.

Behold, God exalteth by his power.

Who teacheth like him?

My grace is ſufficient for thee.

For my ſtrength is made perfect in weakneſs.

Surely my judgment is with the Lord, and my work with my God.

The Lord will not do iniquity; every morn-

ing doth he bring his judgment to light: he faileth not; but the unjuſt knoweth no ſhame.

Behold, his ſoul which is lifted up is not upright in him; but the juſt ſhall live by faith.

Let none of you imagine evil in your hearts againſt his neighbour; and love no falſe oath; for all theſe are things that I hate, ſaith the Lord.

The Lord is a ſtrong hold in the day of trouble; and he knoweth them that truſt in him.

Bleſſing, and honour, and glory, and power, be unto him that ſitteth upon the throne, and to the Lamb for ever and ever. Amen.

AVOWAL OF THE AUTHOR.

What I have done, I have done from the Divine WORD, every word; and for God's glory ALONE. God is my witneſs.

I hereby diſclaim all pretenſions to worldly intereſt, ſave one book to teach by; and freely give my property in the work, with the ſole right of printing and publiſhing it for ever, to my beloved friend James Chalmers, of St. Luke's, Middleſex, printer hereof. Only praying that this Work may fall into the hands of faithful Teachers, to teach and exemplify it to their Scholars, in God's holy fear, to the end of time.

Soli DEO gloria, per hæc tempora, et omni æternitati.
Glory to GOD alone, now at this preſent, and to all eternity.

FINIS.

MVSEVM
BRITAN
NICVM